

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CONTENTS

	PAGE
CHRONICLE	1-4
EDITORIALS	
Why Church Services Were Suspended in Mexico—The Third Order of St. Francis—Wisdom from Vesey Street—The Shorter Week—Vote or Do Jury Service—That Federal Education Bill Again!.....	5-7
TOPICS OF INTEREST	
Library Progress and Catholic Libraries—Cerning Dickcissals—What They Don't Know—Philadelphia's Church Militant.....	8-13
EDUCATION	
Diplomas for Ignorance.....	13-14
SOCIOLOGY	
Catholic Industrial Convention.....	14-16
NOTE AND COMMENT.....	16-17
DRAMATICS	
The Younger French Playwrights and Their Theater	18-19
REVIEWS	19-21
COMMUNICATIONS	22-24

Chronicle

Home News.—Charles Evans Hughes was designated by President Coolidge, September 30, as an American member of the International Permanent Court of Arbitration at the Hague, to fill the vacancy caused by the death, in August of last year, of George Gray. Mr. Hughes will serve for six years with Elihu Root and John Bassett Moore as his associates in the tribunal which, should the United States fail to become a member of the International Court of Justice of the League of Nations, will be the only agency to which the Government can submit questions arising for arbitration. Further action on the difficulty concerning the counter-proposal made at Geneva to the fifth American reservation is to be deferred, the President announced, until he can confer with those Senators who support adherence.

Representatives of the 8,000 members of the American Bankers' Association met in Los Angeles, October 4, for their fifty-second national convention. Three days of heated discussion resulted in the approval, by a vote of 413 to 268, of the McFadden Banking bill, which provides for the limited establishment of branches by a national bank or

their continuance by a State bank, without the prohibitions of the so-called "Hull amendment." The action revealed something of a compromise in a struggle in which country or smaller independent banks were faced by absorption or fatal competition.

The forty-sixth annual convention of the American Federation of Labor was begun, October 4, in Detroit, one of the largest open-shop cities in the country. Early in the week it was announced that the privilege which the Labor delegates had for some years enjoyed, of occupying church pulpits in the cities in which they convened, would be denied them in Detroit. The Y. M. C. A. and pastors of all but two of the Protestant churches made it clear that the withdrawal of the courtesy was due to the controversy between the Federation leaders and those local manufacturers who are advocates of the open-shop and company unions. Unusual interest attached to the outcome of the Convention in view of the predicted industrial readjustment. With the slump that is looked for in the automobile trade of which Detroit is a center, labor will be the first to suffer, Federation leaders have pointed out, unless workmen are protected by stabilized unions.

In an effort to seek substantiation of his charges of Klan misrule and corruption in Indiana State politics, Thomas H. Adams, publisher of the Vincennes *Journal*, besought Governor Jackson's permission for six State Senators and representatives of the press to interview D. C. Stephenson, former Grand Dragon of the Klan, now serving a life sentence for murder. Mr. Adams claimed that "the most desperate, underhand methods are being resorted to, in an effort to thwart the investigating committee's work."

The United States Supreme Court, October 5, took under advisement the entire matter of the Doheny oil case, after legal counsel for both sides had finished their arguments. Atlee Pomerene, former Senator from Ohio, and Owen J. Roberts, of Philadelphia, named by the President to represent the Government, have sought to obtain a cancellation of the leases and contracts upon which the Doheny interests hoped to realize a profit of about \$100,000,000. They contended that Secretary Denby's involvement in the affair had been that of a passive agent and that Secretary Albert Fall had dominated the situation from the beginning.

Canada.—In the historic Legislative Council Chamber in the Parliament Buildings at Quebec on October 2, Viscount Willingdon was sworn in as Governor-General of Canada. His Excellency arrived in Quebec in the morning and was greeted by Chief Justice Anglin of the Supreme Court, acting as Governor-General since Baron Byng's departure for London last week, and by Premier King. The oath was administered by the Secretary of State who also read the royal commission announcing Viscount Willingdon's appointment. That evening the new Governor-General left for Ottawa where he and Lady Willingdon will make their official home. Here his party was cordially welcomed. He began his official life by entertaining Premier King and his Cabinet at luncheon.

China.—The general situation was not hopeful. In Peking conditions were getting worse. Press dispatches stated that the capital was lapsing into anarchy, that groups of unruly soldiers were completely out of hand, that no politician or general seemed willing to assume the responsibility to maintain order, that the Government could not pay salaries and that the Cabinet did not even pretend to function. As for the military situation, the civil wars continued with very uncertain results. However Marshal Sun Chuan seemed to be holding his own against the Canton invaders in the Kiangsi Province of Central China. A telegram from Nanchang announced that his soldiers were murdering and pillaging with casualties running into the thousands. The city of Wuchang was in a critical state and the people were enduring a good deal of hardship, many of them starving, because their supplies were cut off. Intrigue however makes Sun's position insecure. There was a rumor that Marshal Feng was staging a comeback in the northwest, regaining some of his former territory and prestige. Attacks by bandits on foreigners continued frequent and dispatches from various Foreign Mission Boards reported that anti-missionary demonstrations have not been so frequent or so marked since the Boxer outbreak.

France.—French opinion, as reflected in the Paris press, seems to be that the Mellon-Berenger Debt Agreement cannot be ratified by the French Government without some sort of safeguard clause, even if that clause be not incorporated as a directly binding feature in the agreement itself. The *Gaulois* is quoted:

In the present state of French public opinion we do not believe ratification is possible unless there is annexed a provision that the French debt cannot be commercialized and that a safeguard clause if not admitted formally, would at least be admitted in practice by the American Government.

Deputy Adrien Dariac, speaking on October 3 at Alençon, as Chairman of the Committee named to make a report to the Chamber of Deputies on the debt agreement, declared that France could not approve the settlement as written. He proposed three courses as possible: France

could flatly refuse to ratify; she could ratify with reservations implying a safeguard clause; or the whole issue of the interallied debts could be arbitrated by the League of Nations. He urged that the requirements of the United States surpass France's capacity for payment, while the acceptance of fixed payments would not be in accord with the vital necessities of the French state and the friendship they wish to preserve for the United States. On October 5, however, President Poincaré told the President of the Chamber Finance Committee that he intends to demand ratification of the debt compact as soon as possible after Parliament reconvenes on October 26 or November 3. In order to satisfy the parliamentary demand for reservations, his intention is to prefix to the text of the compact a statement of the French case for a safeguard, explaining the need of a revision of the treaty if at any future time France should be unable to fulfil any clause in the agreement or pay her full annuity. It is thought that this will suffice to meet the most urgent demands of public opinion, so that Parliament will not undertake the risk of rejecting the settlement, in view of the attending danger of thereby losing all prospect of again securing any kind of satisfactory adjustment with the United States.

Germany.—The bargain conceived and agreed upon by the French and German Foreign Ministers, Briand and Stresemann, at Thoiry, promised to become an accomplished fact. It implies the withdrawal of troops from the Rhine and the restoration of the Sarre Valley on the part of France, while Germany is immediately to mobilize her reparational resources to aid in saving France financially. This, however, the German Foreign Minister announced, cannot be carried out without American backing, on which the Thoiry agreement must ultimately rest. Its policy, he said, was only part of a general policy of European restoration and peace. "I count on the understanding and encouragement of other nations and particularly of the United States." Entrance into this federation, he further explained, had always been open to England. In the meantime he was arousing a new tempest in France by insistence upon having the question of war guilt cleared up, once for all. Towards this Briand was also favorably inclined, as he regarded it as necessary for a cordial understanding with Germany. Stresemann affirmed the Reich's readiness "to face any non-partisan tribunal inquiring into the War's origin."

While these larger issues were pending the House of Hohenzollern again came into prominence by the enforced resignation of General von Seeckt, Chief of the Army Command, for allowing Prince William of Prussia, eldest son of the former Crown Prince, to participate in certain army manoeuvres. Under the Treaty of Versailles a German soldier must enlist for a period of at least twelve years. This had not been complied with. General von Seeckt's successor will merely bear the title of

Franco-German Agreement

Debt Compact

The House of Hohenzollern

"Inspector General," which is another concession made to the Allies.

Greece.—The endeavor to arrive at an understanding between party leaders in regard to the system by which the elections will be carried out and the Government under which they shall be conducted, failed owing to both sides insisting on their point of view. The anti-Venizelists endeavored to obtain the carrying out of the elections under the existing majority system, and also demanded the replacement of the present Government by a "Cabinet of Affairs." The only achievement of the conference was a fifteen-day postponement of the elections which will be held under the proportional representation system and the replacement of such ministers as wish to take part in the elections. The President informed General Kondylis that he was unable to accept his resignation. The announcement that despite threats to the contrary the Royalists would vote at the November 7 elections is interpreted as forecasting some return at least to normal political conditions.

Ireland.—The Gaeltacht Commission recently issued its report in a large volume of 34 pages, with findings, maps and statistics. The purpose of the Commission was to inquire into the language question in the Irish-speaking districts, which, roughly speaking, are mainly located along the Western coast. In these districts, the Irish-speakers number 146,821, about 79 per cent of the population; in the partly Irish-speaking districts, they comprise 110,585, or 37 per cent of the entire population. The total Irish-speaking population is falling rapidly, and the prestige of the language is low. The reason given for this decrease is that of the hostility of the British Government in the past; the present Government, however, is definitely pledged to the policy of spreading and furthering the speaking of Irish. The report insists that the qualifications for teachers of the language should be placed on a higher standard. It declares that "the preservation of the Irish language depends largely upon the immediate disuse of English as the language of instruction in the schools of the Gaeltacht"; for this purpose, it outlines a program of studies for the primary and secondary schools in which Irish will be the sole means of instruction with English as a secondary language. The Commission recommends that an area where 80 per cent or more of the population is Irish-speaking be regarded as an Irish-speaking district and that in places where not less than 25 per cent is Irish-speaking it be regarded as a partly Irish-speaking district. Recommendation is also made of a more general use of Irish in the courts, the Civil Service, in the army, and in all official work; likewise, for the restoration of the Irish form of personal and place names.

When Desmond Fitzgerald, the Free State Representative at Geneva challenged the Cecil-Fromageot plan by

presenting the Free State as a candidate for a seat on the reorganized Council of the League, his action was regarded as dramatic because it was so unexpected. It was not expected that the Irish demand for a Council seat would be granted; the move was apparently intended as a protest against the system of elections to the Council and also as an affirmation of the Free State right to such Council representation. The Irish press, outside of the strictly Unionist organs, was agreed as to the right of the Free State to make such a demand; some of the papers, however, tried to create the impression that the only purpose of the demand was to irritate Great Britain.—Further demands for more explicit freedom in foreign relations are not unlikely to be made by the Free State at the Imperial Conference to be held in London next week. In its accustomed way, the Government has not seen fit to outline its policy or its proposals for the conference. But it is quite well understood that the Government is prepared to agree with South Africa and Canada, and in a certain sense with Australia, in their claim for a greater equality with the London Government in Empire affairs and especially in the decisions on international problems.

Italy.—Various conjectures have been propounded in France and England concerning Sir Austen Chamberlain's recent visit to Mussolini. The meeting has been generally held to prove the reality of the friendship existing today between England and Italy. The idea that a counter-entente was aimed at for these two countries, as a sort of offset to the recent Franco-German agreements, though proposed by some of the British papers, is scouted by Government spokesmen in England, since the chief interest of Great Britain of late has been the promotion of friendship between Germany and France. Equally improbable would it appear that Italy seeks any arrangement which would weaken her relations with France. The general conclusion was that the conversation was limited to the discussion of Italy's affairs in the Mediterranean.

Mexico.—On October 2 the Mexican Bishops issued their answer to the recent action of the Congress in contemptuously rejecting their appeal, which appeal was suggested to them by Calles as a way to find redress for their grievances. Congress rejected their petition on the ground that they were not citizens, and the cruel cynicism of Calles was never more apparent than when he advised them to present the petition, knowing as he did in advance what the answer would be. The Bishops point out that even under the Constitution the answer of Congress was unfounded, for a Mexican can lose his citizenship only by proper legal authority, after the act for which it was forfeited has been clearly established. Thereupon they openly charge Congress with being false to its civic duties and with acting from personal prejudice and contrary to law. The Constitution grants Mexicans the right of petition

Foreign Relations

Chamberlain Visits Mussolini

Bishops Protest

to Congress for amendment of the laws, and the Bishops made it clear that in offering their petition they acted as citizens and not as members of the Church, which is denied juridical personality in Mexico, contrary to the natural law. The Bishops have not given up the fight by constitutional means. Their first petition was signed by several hundred thousands. A new petition was immediately presented, signed by more than a million. But Congress at present is composed of one hundred per cent followers of Calles, and there was little hope of any remedy being allowed. But at least the Bishops have kept the record clear.—Further evidence of the disturbed state of the country was given by the Government itself when it announced from Durango that it had crushed another of the spontaneous revolts that are daily becoming more frequent.

Poland.—Poland passed through a new political cataclysm with Pilsudski still supreme. On September 31 his rout seemed complete. The Bartel Government, Pilsudski's
Rout and
Triumph formed by him, was forced to resign. The Sejm had firmly rallied against the Dictator. The lower house of the Diet supported the Senate in its slashing of the budget and its no-confidence vote against two minor Cabinet Ministers. Finally a vote was called to manifest in a more general way the Senate's opposition to the Government and was carried by 260 against 92 Representatives who stood by the Marshal. However on the following day Deputy Zdziechowsky, former Minister of Finance, who had made the speech against Pilsudski in the Sejm, was beaten into insensibility by three military officers who entered his home. President Rataj, of the Sejm, and all parties sent him their condolences. Meanwhile Pilsudski formed and reformed new Cabinets, until he finally satisfied himself with a handpicked Government. The fallen Premier, Bartel, was made Vice-Premier in this Cabinet of which Pilsudski himself is Premier, although it is evidently not his purpose to appear in public but to let his lieutenant Bartel act for him. When the new Cabinet met on October 4 Pilsudski was absent. In a single day he had completely regained his grip as absolute Dictator of Poland in defiance of the popular assembly. His next step was to regain the confidence of prospective foreign creditors, which had been deeply shaken by all these events and cannot so readily be won back. The industrialists of the country, too, are discomfited by the announcement that 100,000,000 zloties in taxes have not yet been paid by them, while 33,000,000 zloties income taxes are missing from the Treasury.

Russia.—The difficulties which have led to the receivership of the Russo-Asiatic Bank are reported from its Paris headquarters not to be due to a lack of solvency, since the assets are listed at 2,000,000
Russo-Asiatic
Bank taels (about \$1,300,000) more than its liabilities, but to the fact that the Soviet Government has nationalized the shares of the bank located at Russian branches. Hence the Bank is involved in

difficulties with its American debtors and creditors. Since the attempts of share-holders to reorganize the Bank have so far proved unsuccessful, it was decided to wind up the business, and have a receiver appointed prior to establishing a new organization with the help of French and Belgian capital. It was reported that such a plan would enjoy the backing of the French Finance ministry.

The Soviet leaders are getting some of their own medicine. As past adepts in the art of revolt and obstruction, of secret meetings and the distribution of inflammatory literature, it is anything but reassuring for them to find members of their own party turning against them with their own weapons. Hence bitter denunciations were made on October 4 by the Moscow Committee of the Communist party against the machinations of their former leaders, such as Trotsky, Zinovieff, Smigla, Radek and Saponoff, who unexpectedly appeared at meetings in Moscow and declaimed against the autocratic rule now in force. For this reason the meeting of the Communist party, scheduled for October 15, has been postponed until October 25. The opposition has served notice to Secretary Stalin of the Communist party and his supporters that despite all their repressive measures against the minority, the latter intend seriously to challenge the supremacy of the Central Committee of the party as at present constituted. A fierce attack on the present régime is expected at the coming party congress.

Spain.—After a ten weeks' visit to Spain, José Camprubí, editor of *La Prensa*, expressed the opinion that news accounts of political and social conditions have been unduly pessimistic, even inaccurate and misleading. The numerous accomplishments of Premier de Rivera have won the admiration and support of the really important industrial and professional leaders, and his rule has been less a "one-man" government than that of many republics. The ranks of the unemployed have been thinned, reported Mr. Camprubí, wages are higher, and modern methods have raised the general standard of efficiency.

One of the features of the next number of AMERICA will be the commencement of a series on the Negro Problem, by John LaFarge, whose long first-hand acquaintance with it ensures a serene and authoritative treatment.

Another timely feature will be "Hell—Fact or Fiction?" by William I. Lonergan, who will discuss recent outpourings and set forth Catholic doctrine.

Of interest to the whole country will be Edythe H. Browne's paper, "Once Upon a Time," an account of the "story hour" at the New York Metropolitan Museum of Art.

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Why Church Services were Suspended in Mexico

WHEN the Mexican Bishops, with the approval of the Holy See, closed the Churches to all public services, they did a thing almost without precedent in the history of the Church. To us in this country it seemed a terrible thing to deprive the people of Sunday Mass. With the passing of days and months since it was done, the impression cannot but have deepened. Why should the very heads of the Church have taken a step which one thought only the enemies of religion would have dared to do? Surely there must be some deeper reason for it than those usually given. Even in the Catholic press one notices a hesitation to handle the subject, as if Catholics also doubted the wisdom of the act.

It is perfectly true that only an extreme emergency would justify so extreme a measure. Church property has been confiscated before in Mexico, and no such step was taken. Therefore the reason for taking it now was not to recover what has been stolen. Church and State have been separate in Mexico since 1857 and since the old Spanish system was overthrown more than a century ago the influence of the Church in the Government of the country has been negligible. The Church stopped the services for reasons connected neither with property nor with politics.

Some have chosen to look on it as merely an exceptionally clever "publicity stunt," calling attention as nothing else could to the religious persecution. It was that, but not primarily meant for that, nor would that have been sufficient justification. Others have called it an act designed to coerce Calles into yielding, by rousing the populace with a stroke cutting deep into the popular conscience. It will have that effect, of course, but neither was that the prime objective.

What then was the reason? The reason was nothing more nor less than that by submitting any longer the

Church was actually threatened with schism. Calles had shown his intention to submit the Church to the control of the State in matters where the Church is essentially independent. On penalty of losing its independence the Church in Mexico had no other alternative than to cease to carry on its functions. If it had carried them on any longer, it would have been a clear declaration that it was no longer part of the Catholic Church but a Mexican State Church. The very unity and Catholicity of the Church were threatened. This and nothing else would justify the extreme measure taken. If the services had not been suspended, then under the circumstances the Church in Mexico would have ceased to form a part of the unity of the Catholic Church, and would have begun to be a purely national, schismatic Church.

To put it another way: if the services had continued under the laws, they would have been acts of abdication of the Church's essential independence and indeed existence as part of the universal Church. But if the Church did not perform such an act of abdication the services could not go on, for only on condition that it make such an act would Calles have permitted them to go on. It was a cruel necessity, but it was a necessity.

The *New Age*, organ of the Scottish Rite Masons of the Southern Jurisdiction, makes this answer to a recent statement by AMERICA on the Church's struggle for freedom:

It would not be irrelevant to ask the struggling and beleaguered Church for a lucid definition of just what constitutes "freedom."

The answer is easy. Freedom is that state which we enjoy in the United States, and which the Scottish Rite, S.J., has done its level best to destroy, in Oregon and elsewhere.

The Third Order of St. Francis

THE Second National Convention of the Third Order of St. Francis is at an end. But the forces for good gathered and set in motion during these days of conference, will, under God's favor, spread throughout the country, and be evidenced in a deeper, truer love of God, and of all men for the sake of Him who is the common Father of us all.

It is a gross misinterpretation of the Seraphic Saint to consider him merely "as a charming child of nature, a romantic and poetic troubadour of the sun and stars, the flowers and woods, the birds and fishes, an outstanding herald of a bright dawn of a new era of social reform." All this he was, but he was first of all, as Cardinal Hayes wrote in his Pastoral Letter of October 2, "the great and ardent lover of Christ Crucified, the seraphic imitator of Christ's virtues and life." St. Francis loved all things that God had made, but God above all, and in Him every human soul. He was sweet, gentle, and loving, as was our Blessed Saviour, but like his Divine Model, he was also strong. His was no doctrine of compromise with human passion, of paltering with sin, but the simple, direct, inescapable doctrine of the Gospel that all who would follow Christ must follow Him bearing the cross.

Would that the Christ-like spirit of St. Francis ruled the life of all men! Then would wars cease, for the morality which men practised in their daily lives would no longer be excluded from the council-chambers of nations. Then too would the bloody conflicts between labor and capital be replaced by mutual respect and love; for the worker would earn his bread in the honest sweat of his brow, and the employer would reverence the toiler as an image of God and cherish him with the love of a brother. Peace and tranquility would bless our homes; fathers and mothers would be joined in lasting bonds of peace and holy love; children would breathe the atmosphere of a sanctuary of grace; and the prayer of our Lord, "Thy Kingdom Come" would be brought to pass.

Doubtless it was the thought of these blessings which moved the Holy Father to exhort the Bishops to "promote the Third Order of St. Francis in every way . . . teaching what is the purpose of this Order of men and women in the world, how highly it is to be esteemed, how easy it is to enter the Order and to observe its holy rules, what a blessing the Third Order is to the individual and to the community." With all humility we presume to echo these words. We pray that the Third Order, with its precious dower of the spirit of St. Francis which is the love of Jesus Christ Crucified, may before the ending of this year of commemoration enroll millions within its sacred ranks.

Wisdom from Vesey Street

SOME weeks ago a surety company bought 154 inches in the *New York Times* to advertise its opinion—and its hope—that life is becoming dangerous for criminals in New York.

On Monday, related the writer of the advertisement, two habitual criminals had been sentenced to life-imprisonment. A few days earlier a Brooklyn judge had sent one highwayman to Sing Sing for life, and another for thirty-five years. On the same day, in a Manhattan court, one gangster had drawn a term of twenty-five years at Sing Sing, and four others terms of not less than seventeen and one-half nor more than forty years. The catalogue grows impressive. On August 26 a bandit had begun a sentence of forty years at Sing Sing; and "last month" a robber who had interrupted his work to take a shot or two at a policeman, had been condemned to spend from twenty to thirty years in jail. "It cannot possibly pay anyone," concluded the company, "to lead the life of a criminal in this district or State."

From all of which the *Nation* dissents and for its dissent presents three reasons.

The first is drawn from the career of a holdup man who for a brief period went about in midnight lunch-rooms and at the point of a gun relieved the diners of whatever coin they had with them. According to the *Nation* the sum total of his loot after seven excursions was about \$100, which seems to argue that he

preyed on the poor. His sentence was from twenty-five to forty years. The *Nation* argues that the hold-up man is "a good son, a faithful student, a hard worker," and that he was to have been married on September 29.

The second reason for dissent is that a New York milk-inspector, convicted of accepting a bribe for permitting the sale of untested cream, received the light sentence of from three and one-half to ten years; and the third is that the gentlemen who set the Teapot Dome a-boiling have received no sentence at all. AMERICA has not been retained by this oleaginous oligarchy; still it is not beside the point to observe that our courts have never accepted the dictum *in re* "Alice in Wonderland" which is "sentence first, trial afterwards."

The dissent of the *Nation* is a fair specimen of the logic and wisdom usually dispensed from Vesey Street. It is amusing, but we are not prepared to accept it as an indictment of the Baumes law which, for all we know, may or may not be an edict worthy of Solomon. However, we are inclined to believe that were thugs and murderers punished when and as found, and habitual criminals put behind the bars for life, there would be fewer widows and orphans, and more peace and good order, in the city of New York.

The Shorter Week

WE hope that in dealing with the shorter week the American Federation of Labor will speak clearly and wisely. A week of five eight-hour days is not necessarily a contribution to the welfare of the worker. Too many individual members of the Federation are mere subversionists, and the same can be said of the employers. When they have pulled down capital to put labor in the saddle, or vice-versa, they have not lessened the sum of human suffering. They have only changed the sufferers.

No doubt certain groups will oppose the shorter week on the ground that it necessarily means an attack on vested interests. This is folly, but a folly that can make itself felt, and that will not be downed by folly coming from the worker. Should the shorter week discourage investment, or raise the price of commodities, the result will not benefit the worker, not even should he continue to receive the wage of forty-eight hours for forty hours of work. One dollar that will purchase a hundred cents' worth of commodities is more valuable than two dollars with a total purchasing power of ninety-five cents.

Let the proposition be discussed calmly on both sides. A give-and-take policy will often succeed when the big stick is flourished in vain.

Vote or Do Jury Service

CONTRIBUTORS to the controversy on the vote as a natural right *versus* the vote as a franchise will be interested in a recent ruling by the commissioner of jurors in the city of New York. The commissioner gives notice that all non-voters will be placed on a preferred list of jurors from which, im-

mediately after election day, he will begin to draw.

Years ago a notorious millionaire said that any man was a fool who voted, served on a jury, or joined the militia, thereby repudiating three of the duties of every good citizen. Since the introduction of the Government's Summer camps the militia, or its equivalent, does not suffer from neglect. But the average citizen continues to shirk jury duty whenever possible, and often forgets to vote.

We offer no criticism of the New York inducement to vote. However, it may not be superfluous to note that there is not much to choose between a citizen who neglects to vote and a citizen who does not know for whom or what he votes.

That Federal Education Bill Again!

WE are advertised by our loving friends in Arizona, Mississippi, Arkansas, Missouri, Kentucky, Minnesota and other points west and northwest, that an intensive campaign for a Federal education bill has been set on foot. One with the flair of a Sherlock Holmes could trace as on a map the progress of some unknown leader (although we would hazard a guess as to the name of his principal) who like a powerful but domesticated cyclone is sweeping through the valley of the Mississippi, bearing on the wings of the wind the call to action. The tropes are mixed, uncertain; perhaps too, our geography; but not the fact that the annual campaign for the enactment of a Federal education bill has been initiated. At present, the campaign is to be confined to the schools. The young people will debate the question, and, doubtless, listen to many an argument patterned on a bias to the affirmative.

Now this country needs a Federal education law about as much as an African on the equator needs earmuffs and a footwarmer. There is no "educational crisis," none, at least, in the sense that the respective States have exhausted all their resources and must go down to destruction unless a group of Uncle Sams and Aunt Samuellas at Washington rush to the rescue. That the States are meeting their educational requirements fairly well is proved by the fact that every decade shows a decrease of illiteracy, and every year sees thousands of new schools. It is true that problems remain unsolved. But if the respective States do not care for their own concerns, as provided for under the Constitution, these will never be solved.

At this juncture, it is proper once more to remark upon the extraordinary delusion which sways the National Educational Association and some of its faithful followers. It consists in a double assumption, of which the first is that the States either cannot or will not provide for the public schools. The second is that every problem submitted to Washington, whether said problem be any of Washington's business or not, is solved with neatness, economy and dispatch.

It is obvious that the first assumption is flatly contrary to fact. The folly of the second is amply evi-

denced by an examination of the file of that valuable publication the *Congressional Record*, from the post-war period to date.

There is, then, no call by the States for Federal assistance, and no reason whatever to believe that Washington could give any worth having, even if called upon.

But there are positive reasons without end why Congress should be instructed to steer clear of any bill (1) establishing Federal control, with or without subsidy, of the local schools; or (2) creating a Federal Bureau with advisory or regulatory powers.

The first reason is that under the Constitution control of the local schools and provision for them are a right and duty reserved to the States and prohibited Congress. The Federal Government may intervene only when, as in the case of the Oregon law, a State attempts to cripple or destroy a right guaranteed under the Constitution of the United States.

The second reason is found in the pithy apothegm of the late Vice President Marshall who said that in his time at Washington he had seen many a plain bureau grow into a complete parlor and bed-room set. The latest variation of the Federal education bill, sponsored by Senator Sterling, may seem to be nothing but a harmless hobby. But it is not a hobby; it is a Trojan horse. Establish the Federal Government as an "adviser" of the local schools, a position for which it has neither aptitude, capability, nor constitutional justification, and it will not be long before the Federal Government is a controller. The doctrinaires whose ruling principle is that for every social ill there is a Federal remedy, will see to it that once the camel gets his nose under the tent the rest of the animal will follow.

It is wisdom, therefore, to seize a club and belabor whatever portion of the animal's anatomy may be in reach. Immediate and direct resistance is wholly necessary. It is the only argument he can understand.

We realize, of course, that an argument based on constitutional concepts and principles has, unfortunately, a limited appeal. It goes home only to men and women who believe, first, that it is desirable to retain the Constitution in its integrity, and, next, that changes made by subtle indirection instead of by constitutional amendments, gradually undermine the stability of government itself.

But we trust that with repetition the argument will win, as it merits, wider support. Education is an activity too nearly affecting the people and the welfare of the local communities to be entrusted to a Government which may function at a remove of three thousand miles. That is why in the Constitution no power in this respect was conferred upon the Congress. The reason is at least as valid today as it was in 1787. With the cloud of over-centralization that now menaces us, it may well be argued that insistence upon the retention of local rights and the fulfillment of local duties by the local communities daily becomes an obligation of more vital importance.

Library Progress and Catholic Libraries

WILLIAM M. STINSON, S.J.

FROM October 4-9, the American Library Association held its annual meeting at Atlantic City. This was far more than an ordinary convention, for this year marks the Golden Jubilee of the A. L. A., and for months past plans had been formulated to make this a unique library convention. According to proposed programs, the main topic stressed throughout the various meetings was the growth of library service in the last half-hundred years. A fruitful topic that!

Attractive posters sent broadcast by the A. L. A. tell this progress story vividly.

In 1876 library expenditures totaled \$518,000.00.

In 1926 library expenditures totaled \$37,000,000.00.

In 1876 A. L. A. membership was 55.

In 1926 A. L. A. membership was 8,000 with every effort being made to bring the membership list to 10,000 before the opening of this Golden Jubilee Convention.

In 1876 there were 300 Public Libraries in the United States and Canada.

In 1926 there were 6,600 Public Libraries in the United States and Canada.

Among the great library achievements of the past fifty years are noted the following contrasts:

In 1876—Closed shelves.

In 1926—Open shelves.

In 1876—Books for reference only.

In 1926—Books circulated freely.

In 1876—Children not admitted.

In 1926—Special rooms for children.

It is an interesting question to ask what part Catholic libraries and librarians took in this eventful library convention. How many of our 2,181 high schools and academies; how many of 139 colleges and universities were represented?

Without a doubt our high schools, academies and colleges have improved their library facilities during the past few years. This improvement is due largely to various standardizing agencies. The accredited high school and academy of today must maintain a library of at least four volumes per pupil, and the accredited college a library of at least 8,000 volumes for students' use.

While this minimum demand has been met, there still remains a vast field for improvements in providing suitable library quarters, and above all in supplying librarians for the efficient functioning of these libraries. We can accomplish little in real library progress until we rid our minds once for all of the seemingly supposed fact that any broken-down or otherwise inefficient member of the faculty can be put down in the catalogue as—Librarian.

To be a faithful guardian and periodic duster of stored-up volumes is not today's concept of a librarian's work. There must be systematic managing and upkeep; there must be a catalogue according to recognized standards, if we hope to maintain our libraries up to present-day requirements. Books must be bought constantly, not once

or twice a year. And by buying books I do not mean the purchasing of an odd volume or two. Until those in charge of our finances realize this elementary truth of library maintenance, little real progress can be hoped for in our high school, academy and college libraries.

At the present time an encouraging activity in library progress has come to my knowledge in various Catholic colleges in some of the eastern States. On Commencement Day of the last school year, Fordham University formally opened its beautiful new library building, thereby gaining the distinction (as far as the writer knows) of having the first separate library building in the long history of Jesuit education. On a like festive occasion, Rosemont College, Rosemont, Pa., conducted by the Sisters of the Holy Child Jesus, also dedicated its new library building as an added gem to what are already beautiful college grounds. The accomplishment is all the more remarkable in that Rosemont College was opened only six years ago.

At Worcester, Mass., Holy Cross College is constructing a library that will be in keeping with the rest of its splendid equipment. This building will be finished next May, and will commemorate its opening by giving welcome to the members of the New England College Librarians' Association at their annual meeting.

Boston College, the Jesuit institution at Chestnut Hill, Mass., also has a library building under construction. It would have been completed long before this but for lack of funds—that time-old difficulty so well known to all who dream of Catholic educational progress. This new library will be the fourth of the college group of eighteen projected structures. It is planned by Messrs. McGinnis and Walsh, the architects of all the Boston College buildings. It will be of gray stone, with Indiana limestone trimmings. It is of the English Gothic type, in keeping with the other buildings of the college group. Some idea of this new library building may be gathered from the following data: Size, 231 x 147 feet; main reading room, 65 x 106 feet, accommodating 600 readers; periodical room, 32 x 32 feet; catalogue room, 38 x 68 feet; librarian's room, 38 x 68 feet; assembly hall, capacity, 1,000 persons; stock rooms, 386,000 volumes initial capacity; 680,000 volumes final capacity.

This library will be not only a home of learning for Boston College students, but also a center of intellectual enjoyment for the citizens of Greater Boston, and for the thousands of visitors who come annually to New England. Opening its doors and sharing its architectural beauty and intellectual treasures with this large patronage, it will take its honored place among the other great institutions of the Commonwealth of Massachusetts as a public benefaction.

Of the Boston College group of buildings, Mr. Ralph Adams Cram, the well-known architect, has written:

Altogether, the profession of architecture must feel it is already heavily in the debt of Boston College and its architects. How deeply in their debt must be the general public is a thing that will be perhaps more clearly recognized as the great scheme is worked out to its conclusion. Certainly, after a precedent such as this there is no excuse for organized education or organized religion to revert to the bad old ways of cheap, ugly and ignominious architecture. A standard is set here toward which all energies in the future should be bent with the idea of approximation, even if not of emulation.

Surely the Communications column of AMERICA will be open so that we may hear of other colleges and schools who have made similar dignified advances in library progress.

Concerning Dickcissals

DAVID P. McASTOCKER, S.J.

AFTER dinner we adjourned to the porch for two good reasons—to fill our souls with the beauty of the sunset, and to enjoy a smoke. The American incense was curling gayly skywards when I began narrating a rather amusing incident of the day previous.

I had been out riding with a "highbrow" friend. We were traveling along, between wooded stretches, at a fairly fast rate of speed—say thirty-five miles an hour, when he suddenly touched the chauffeur on the back with his cane, and peremptorily ordered him to stop immediately.

There was the accustomed grinding of brakes, the skidding of wheels, the odor of burnt rubber and—the order had been executed. With great alacrity my friend jumped from the machine. (He usually waits for the poor chauffeur to open the door). And, running back some ten or twelve yards, he appeared lost in ecstasy. Considerable time elapsed before he slowly returned to inform me solemnly that he had just seen a dickcissal.

"And what's a dickcissal?" inquired honest Jimmie, who was sitting this evening at my left.

For a full moment I was more than inclined to imitate the language and mannerisms of the highbrow and answer: "Just fauncy a person not knowing what a dickcissal is!"

But I overcame the temptation and simply said to Jimmie: "The dickcissal is an ordinary little bunting. Rather handsomely attired but as unattractive in song as the English sparrow."

"Well, I'll be —," he ejaculated. Then he caught himself, remembering the clergy to be present, and rather feebly finished with: "But why all this excitement over an ordinary occurrence?"

At these words a mischievous glint appeared in the eyes of the cynic on my right. He rather enjoys the appellation I give him, though as a matter of fact he does not deserve it. He is anything but cynical, being a priest according to the order of Melchizedek, and that rather precludes cynicism.

Well, the cynic said that not long ago he had met up with what ornithologists considered—at least some years back—as a *rara avis*; but that on closer inspection he would be inclined to turn the specimen over to the anthropologists as it belonged to the *genus homo*.

"And what's a *rara avis*?" again questioned honest

Jimmie, greatly mystified by all this conversation.

"Let him enjoy himself, old fellow," I said. "He's trying to spoof us."

"Exactly," interposed the cynic with deep earnestness. And the worst part of it all is that Jimmie is baffled, bewildered by the plumage—by the verbiage.

"Let me explain. When I started coming here some two years past, my greatest enjoyment consisted in being awakened by a sweet-throated mocking bird that usually sang from the little cross above the Church. On rare occasions, on moonlit nights, several sang intermittently the whole night through; and somehow they wove themselves and their song into your dreams, and became part and parcel of your being. But along came the sparrows and dickcissals, and now I hardly ever hear the mocking bird as of yore.

"Gentlemen," he continued with great fervor, "years ago a dickcissal in these parts was the exception. Now it's the rule, and the mocking bird is the exception. Isn't it the same way with the Church in America today? Have not the laity in the ordinary walks of life been listening too much to the gaudily-dressed dickcissals with their inane chirpings and vaporings to the exclusion of the singers par excellence?

"Some weeks ago AMERICA printed a scholarly article on the large number of men outside the Church who are quite favorably inclined toward her doctrines, and on what our attitude should be in respect to such individuals. But of far greater importance it seems to me is what shall our attitude be toward those within the fold who are suffering from ultra-liberal ideas on things Catholic.

"The pestilential virus is at work at home as well as abroad. And today the child of ultra-liberal parents will be the fallen-away Catholic of tomorrow. Experienced pastors of souls will bear me out when I say that—in seven cases out of ten—the non-Catholic who is well disposed to the Church has had a Catholic contact in the past. His wife was a Catholic, or his parents or his grandparents were Catholic, but unfortunately fell away. They are now favorable to us but they should really belong to us.

"These people," continued the cynic, "were lost to the Church because they heard nothing else but the chirpings of the dickcissals. It's astonishing how often it strikes the ears: 'One religion is as good as another. . . . We are all bound for the same terminal but by different routes. . . . My religion is to do good to others.' Seldom do we have the mocking birds thrill us with their dulcet tones.

"What the Church in America needs is to have the authoritative singers warble in season and out of season that beautiful song about the Divine Institution of the Church. Not alone on account of the multiplication of creeds; but also because of the scandalous lives of preachers, men are both losing interest in their individual sect, and more pathetic still—in religion itself. They are beginning to fancy it a human invention.

"The recent disastrous exposé in the City of Angels is a case in point. Only one remedy is needed. Get rid

of the dickcissals and sparrows; and let the real singers herald this God-given message to the world. Men are negligent at times about attending Mass on Sundays; about Confession; about support of the Church. Why? Simply because they have not mastered the all-important idea that the Catholic Church is a Divine Institution, that Christ speaks clearly and distinctly through it.

"But if that song is repeated often enough men will begin to recognize it, to ponder over it. I would go even

farther and have our people frequently pray to understand thoroughly that dogma upon which so much depends today: for, as Thomas à Kempis remarks, 'I would rather feel compunction than know its definition.'"

"Fine," said honest Jimmie, "fine, I began by damning the dickcissal, but I must be grateful to it for a wonderful dissertation. God bless our humble defender of the Faith—the cynic."

"Amen," said the rest of us.

What They Don't Know

G. K. CHESTERTON

(Fourth in the series)

ANOTHER sort of ignorance marks most anti-Catholics; for nowadays they have not even a name that is not a negation. It is equally bad in the worst and the best; it appears suddenly like some nervous trick in the strongest as in the weakest mind. A stupefying example struck my eye in a quotation from the new novel of Mr. H. G. Wells.

But before I say anything of that, it is only justice to note a very reasonable request which he makes of all critics. In the introduction to this book Mr. Wells utters a protest which is profoundly and admirably just. In this matter he speaks for all story-tellers; and all story-tellers have to thank him.

He points out that it is utterly unreasonable to suppose that all the persons speaking in a story are each of them the author speaking; and that it is equally absurd to be always spotting particular people as the "originals" of entirely fictitious people. This is a warning vitally true and very much needed.

Those who talk like that have no notion of how stories are written. A writer takes a hint from life; but the real incident was not arranged so as to make that particular point; he therefore rearranges that position so as to make that point.

Suppose he sees a boy in the street run away from another boy; and notes that a third boy mistakes the run for a rush and flees in his turn as from a pursuer. He smiles and sees the seed of a farce in this; then he proceeds to make it totally different. The boys become men, preferably pompous, top-hatted men; an Indian major in a white waistcoat will be much in demand; and so on. He adds more people pursuing and pursued; he ends with a string of them trailing down the street; perhaps with some Don Quixote starting forth to save the hare from the hound, only to find that each hound in turn is being hunted by another.

The whole thing is wild nonsense and is meant to be. In answer to the question, "Was it taken from real life?" the reply is "Yes." In answer to the question, "Is it like real life?" the answer is (with a shout of rage and joy) "No!"

Now, what applies to that external extravagance applies equally to the internal eccentricities of character. As

Mr. Wells points out, a man may find them in himself even in using them to describe another. Or he may alter the externals of another, not merely as a disguise but as a better expression. He may add things that bring out the character either by conformity or contrast.

I have suffered myself in a small way with a character called Father Brown, in which the shrewdness and philosophy were really first suggested by certain experiences of my friend, Father John O'Connor. But the real Father Brown does not carry a shapeless umbrella, and is not in the least likely to; he does not dress untidily; he does not look stupid; he is not in the least like a Suffolk dumping; and (as his name implies), he is nothing like so English as Father Brown.

A hint, a combination, a contrast, will start a story; but it is often a long way off from the start when it ends. But if Father Brown is not exactly like Father O'Connor, he is even less like G. K. Chesterton. Yet he certainly utters many of the opinions of that misguided man. And Mr. Wells is absolutely within his rights in asking that we should not absolutely identify Mr. William Clissold with Mr. Wells, though he undoubtedly expresses many of the opinions of Mr. Wells. That is reasonable enough, and I accept it.

But the question is quite different when we come to a proposition like this, whether it be propounded by Mr. Wells or Mr. Clissold: "Were someone to discover some interesting well-paid employment for ex-priests, I do not know what would happen to the Roman Catholic Church. I believe it would collapse like a pricked sawdust doll. Its personnel would come pouring out."

I say this sort of thing stands quite outside the question of how far Clissold is identical with Mr. Wells. It stands on its own intrinsic merits; on its own internal harmony and beauty. For this is not a question of whether Clissold is meant for Wells. It is a question of whether Clissold is meant for a born fool; for a man of a quite ghastly ignorance of the world.

It is not very difficult to know Catholic priests. They are known by this time to many who are not Catholic. They vary like other men; some are clever, some stupid, some untravelled, some, I suppose, unworthy. But anybody who knows the four or five priests of the nearest

parishes knows that the one thing they have in common is that to them their religion is not only real but universal; that the Church is for them the world, that they think in terms of it, regard its honors as the highest honors, its grandeur as the greatest grandeur, its position (even in this world) as one of unparalleled dignity and authority.

All this may be nonsense, if you do not believe in it; but that *this* sort of feeling is real to the run of priests is as absolutely certain as that science is interesting to scientists, or any other obvious fact of daily life. If Mr. Clissold really thought the Church had no hold on the minds, memories, consciences, and convictions of those to whom she gives the tremendous privileges of the priesthood, why then Mr. Clissold knew nothing whatever about it; far less than I know about Mr. Wells and his men of science. He may think that cosmos narrow, as I think his monist and materialist cosmos chokingly and crushingly narrow. The cosmos in which we do not believe is always one in which we could not live.

But if a man does not know that the Catholic cosmos is a cosmos, that men can believe in it, that men do live in it, that to those living in it it seems at once complex and complete, then he does not know anything at all. He is like a medieval man who should suppose that the whole modern scientific movement was only an effort of misers to make gold out of lead by alchemy. Or he is like some provincial Catholic so ignorant of the world as to suppose that Sir Oliver Lodge being "a chemist" means his having a little drug-shop up the street.

How are we to classify this fourth variety of ignorance; this universal and unfathomable ignorance about the Catholic Church? I think it is true to say of it quite simply that it is precisely that; it is ignorance of the Catholic Church. It is not, as in the previous cases I have considered, ignorance of the heresies as they first rose against the Church, or ignorance of the history of the Church, or even ignorance of the modern world as it is affected by the Church. It is simply ignorance of the thing itself; ignorance of what is there.

In a strange sort of way they treat it as a thing at once invisible and solid. They allow for it as an obstacle to be avoided and not as an object to be seen. They are like people calculating the cubic contents of a room and always recognizing a certain space as a minus and not as a plus. Indeed, they are very like Protestant surveyors measuring an old Catholic house and feeling it a point of honor to ignore the chapel or even the priest's hole. It is mathematically inevitable that they should in a sense measure it from the outside. But they never think of going inside; or of learning that the priest's hole is very genuinely a glory-hole.

As it is, they only admit even the existence of this cubicle in so far as to assume that it is merely what the scientific expert called "wiste of spice." Nothing will make them believe it is positive, or wonder whether there is anything positive about it. Now, even if a priest did "come pouring out" in his capacity of sawdust he would know better than that. Even a bad Catholic, even a rotten Catholic, even a Catholic riddled with doubts and tempta-

tions, even a Catholic who was no longer a Catholic in the sense of supernatural belief, would know that he had been part of something positive, that had positive attractions, virtues, principles, and privileges of its own that were a matter of some human and historical interest. He would know that there was something to love, something to leave with a wrench, something to sacrifice in the way of a working system and an intellectual food.

But Mr. Clissold, or whoever is supposed to be saying this, obviously supposes that there is nothing whatever to hold all these priests back from such a universal desertion. If he had said that the whole British Army would have deserted in face of the enemy in 1915, if only lucrative jobs could have been found for them in Germany, people would think him a little mad. But then people know from the inside that there is such a thing as patriotism. And they do not know from the inside, and cannot guess from the outside, that there is any such thing as Catholicism.

I repeat that I do not know whether Mr. Wells, in describing this remarkable state of things, was describing his own opinion. Perhaps he was only describing Mr. Clissold. Perhaps he was actually satirizing Mr. Clissold. In that case, it was certainly one of his most brilliant and biting satires. But somebody is supposed to say this; and to say it as a serious criticism of social conditions in our time; and that alone is a sufficient excuse for such a note on it as I have written here.

All I can say is, that if he is describing Mr. Clissold, he is describing him as an ass; and it is almost incredible that so clever a man should have put such a wild and sweeping assertion into anybody's mouth, unless he did it under the influence of a quite unbalanced bigotry.

And with that we come to the final mystery of all. It is quite obvious, from this very manner of speaking, that Mr. Wells has no picture in his mind of the positive colors and outlines of the Catholic religion. He says very truly—in his introduction—that certain liberties must be allowed to anybody who attempts to describe a character from the inside. But it has certainly never occurred to him to attempt to describe a Catholic character from the inside.

He has not the remotest notion of how a Catholic regards his daily bread, or his social loyalty, or how he feels about any ordinary thing like the seasons of the year, which have their associations and dedications, or a thousand things of the kind. In one Catholic's head there is a whole picture gallery and library which Mr. Wells has not only never seen, but has apparently never heard of. And yet this negation, this matter of mere nescience, has some curious effect on him, resulting in suspicion and fury.

This blank terrifies him, or this minus quantity drives him almost to madness. He is buffeted about by nothing and hates the sight of what he will not see.

This seems to me to be, upon the whole, not only one of the darkest irrationalities of the heretic, but also one of the most mysterious elements in the mystery of the Catholic Church.

Philadelphia's Church Militant

FRANCIS TALBOT, S.J.

THE most tremendous feature of Catholic Day at the Sesquicentennial Stadium in Philadelphia was, of course, the Mass. It would not be necessary to state this fact so emphatically were it not that the circumstances attending this Mass were in themselves so tremendous. A Mass celebrated in a huge, open-air Cathedral and attended by one hundred and seventy thousand people is no more tremendous than any Mass said on a side altar in the most dilapidated country chapel. The same essential value inheres in both. But the occasion and the conditions under which this particular Mass was offered make of it an historic event of prime importance.

His Eminence, Cardinal Dougherty, at the earnest invitation of Mayor Kendrick, resolved to have the people of his archdiocese participate as a unit in the Sesquicentennial celebration of the Declaration of Independence. Since Philadelphia was the birthplace of the Republic and since Catholics played a very important part in the creation of the Republic, it was right and fitting that Philadelphia Catholics should manifest their continued loyalty and devotion to the Republic. On October 3, accordingly, Cardinal Dougherty celebrated a Solemn Pontifical Mass in thanksgiving for one hundred and fifty years of American independence. This was the greatest religious drama ever enacted in Philadelphia, and, in a certain sense, outside of Philadelphia.

When the vast civic Stadium in Philadelphia was building, wise men said that it was so large that it would never be completely filled. After the concourse of people on Catholic Day, wiser men averred that the Stadium should have been made twice or even thrice the size that it was. Before this event, the Stadium had been packed to capacity only once: that was when "the greatest prize-fight of history" was staged. But on Catholic Day there were more people outside the gates, unable to gain admittance, than there were inside the gates on the night of that battle. There were as many, or more, worshippers at this Mass as there were at the stupendous gatherings in Chicago last June. Conservative estimates place the numbers who were crowded into the Stadium at 170,000; calculations of those clamoring to pass through the closed gates range from 80,000 to 130,000. And these figures include not visitors to Philadelphia, but only the Catholic residents of the city. The matter is significant of the vitality and the solidarity of the church in Philadelphia.

October 3 was a balmy day of June, a morning of warm sun and blue skies dotted by white puffs of clouds. Early, very early in the morning, immense crowds of Catholic Philadelphians, most of them women, began converging along all the arteries leading to the Sesquicentennial grounds. They so exhausted all the types of conveyances that roll on wheels that not a few were forced to trudge the long way, but they were undaunted.

The Catholic men of Philadelphia united in an orderly array; in a vast army of peace they advanced against the stadium in uninterrupted ranks. 60,000 men were expected to take their places in this religious procession; probably 15,000 more than this number actually marched.

There was magical efficiency in the management of this great army of men. At 8:40 o'clock, precisely, a green shell-rocket was fired at Logan Circle, and ten minutes later, precisely, according to plan, another green rocket was fired on the south side of the City Hall. One moment before these rockets flared, the Parkway and South Broad Street were typically deserted Sunday-morning streets. One moment later, the lower end of the Parkway and the greater length of South Broad Street were filled from curb to curb by 70,000 men, all marching in unison, thirty-two abreast, old men and callow boys, holding aloft their pennants and their parish banners, the Papal flags and the Stars and Stripes, 110 bands bursting forth into the melodies of sacred hymns, four miles of men marching silently and solidly, an army of modern crusaders of the Lord. It was a river of men, flowing serenely and irresistibly along the bed of Broad Street into the great lake of the Stadium.

Looked at from the topmost rim of seats, the Stadium was a lake of humanity. The vari-colored banks inclined down to the level field which was an undulating surface of mingled color. Seen from the altar which had been erected at the open ends of the horseshoe enclosure, the massed people on the ground formed a closely-knit carpet and those packing the tiers above tiers of the Stadium were a living wall that circled around in a magnificent sweep of distances.

The focal point of this vast concourse was the altar. This was a replica of the main altar in St. Peter's, Rome. Above it towered a huge canopy supported by four whorled Corinthian columns, sixty feet in height. On either side of it stretched a spacious platform on which were ranged the Mayor and the civic officials, Bishop Crane and the ecclesiastical dignitaries, and the choir of three hundred voices that sang the Mass. To the rear of the altar, forming a truly medieval background, were banked the flags and banners which had been carried in the procession. In this perfect setting, Cardinal Dougherty celebrated the Mass of Thanksgiving.

On this morning, all Philadelphia became a single parish, a single congregation, assisting at the Mass of the supreme pastor of the city. There was one flock, and one shepherd, and one vitalizing Faith that united both in their offering to God of the sublimest Sacrifice of religious adoration. When the silver trumpets blared forth, as Cardinal Dougherty raised aloft the Sacred Species, 170,000 souls silently worshiped the King of Kings

with bent knees and bowed heads. All together, they offered thanks to Him for the favors with which He had blessed our nation during the hundred and fifty years since its birth.

Humble gratitude to God was, likewise, the theme of the admirable sermon preached by Rt. Rev. Msgr. Joseph A. Whitaker, S.T.L.; but humble gratitude, he insisted, that required of the citizens of this nation a corresponding effort to prevent the spread of that irreligious spirit that has been increasing in the United States and that would destroy the nation just as inevitably as it had brought low the proud empires of the past.

Catholic Day in Philadelphia was potent in its significance. It manifested the continuity of this Catholic, Apostolic Church. Here in this most modern of structures and surroundings, in the presence of a vast assembly of men and women, as modern in their opinions as in their dress, was celebrated a religious rite that reaches back to the first few decades of the Christian era, back to the supper in an upper chamber in Jerusalem. The liturgy of countless generations, the vestments designed long centuries ago, the chant that was sung before the modern nations of the old world were born, all attested the agelessness of this ancient church. The hundreds of thousands of alert Americans who made public profession of their Faith on this day, in a similar manner, attested the modernity of this ancient church. They gave palpable proof that theirs was a vital and an energizing Faith, one in belief as in practice, that could evoke a powerful enthusiasm and a conquering loyalty and solidarity.

In this sesquicentennial anniversary year of American independence, the largest structure in Philadelphia is three times too small to hold the Catholic population of the city. One hundred and fifty years is but five generations. The first generation of Catholics that enjoyed American independence in Penn's city, numbering not many more than 500, barely filled a tiny chapel measuring forty by sixty feet. The fifth generation of Catholics in the Philadelphia Archdiocese totals more than 500,000. In 1776, the single place of Catholic worship in all Philadelphia was a small shed purposely hidden away in a secluded Alley so that it would not attract inconvenient attention. The Catholics of that year assembled for their Sunday Mass circumspectly and very quietly. Despite its tolerance Philadelphia eyed its Catholic group with suspicion.

A little more than two life-times of the traditional three-score and ten years have passed. The Catholic group of Philadelphia has become the largest religious group in the city; it is the most solidly united in itself and the most devoted to its nation. It marches to its Sunday Mass with bands playing and banners flaunting, invited to conduct a monster demonstration by the non-Catholic officials of the city. Despite this, the spirit that vivified Catholic Day in Philadelphia was in no way boastful or blustering. It was a spirit of abasement and humility, of gratitude to the God who had showered such blessings upon these United States and the Catholic citizenry during the past century and a half.

Education

Diplomas for Ignorance

PAUL L. BLAKELY, S.J.

ONCE upon a time, as Mr. Stephen Leacock sets forth in one of his most deeply instructive fooleries, your student went up to the university because he thought it a place in which he might learn something worth knowing. The university harbored a professor, let us suppose, whose simply amazing learning won him all the publicity which we of this more cultured and unlightened age reserve for luminaries such as Babe Ruth is when he hits the ball over the fence with the bases full. Juvenalis would thereupon repair to Oxford or Paris, or it might be Padua or Bologna, astride of the family mule, or more likely afoot, to drink in learning and to feed on wisdom. At intervals he would go about begging, and the day on which he came home with his bowl full of pulse was rubricated as a double major of the first class.

I do not contend that he was always a devout person. Long before the English Harvey had discovered the circulation of the blood, he knew that a fist applied to the proboscis of an upstart burgher would produce a very satisfactory flow of all the four humors predicated by Galen and Aristotle. The story of the medieval university is all too often *foras pugnae*, for the relation of town and gown was war whenever gown was found out of his proper precincts or town boiled through the university gates to wreak vengeance for some wrong that was not always fancied. Yes, he was human enough, with all the faults and foibles, I suppose, of his age and years; but my point is that he came to the university because he thought it the most important thing in all the world. He knew what he came for, too. It was wisdom. If he did not invariably get it in the lecture hall, he took the road to another source of learning, and so found wisdom as Ulysses did, by a study of men and peoples, and *in angustiis vitae*. For experience is a good teacher when one knows what one wants and is willing to learn.

Perhaps it is true, as Messrs. Wells and van Loon tell us, that we have emerged from the darkness of medievalism. But it is also possible that we have come into a light so dazzling as not to illumine but blind. Surely, the darkness of a medieval keep is preferable to the glare that paralyzes the optic nerve. And just so surely the medieval bumpkin who left the fens of Lincoln for the halls of Oxford because he thought he could there learn something, is immeasurably superior to the balloon-trousered, cigarette-smoking young cub of today who matriculates simply because he hopes to make the eleven or because an ambitious parent threatens him with the alternative of hard work. The Lincoln yokel was separated by no long chain of centuries from ancestors whose ideal of artistic adornment was to paint themselves blue. But as he looked at the marvel that lay dreaming in its beauty, the Cathedral on its hill above the hovels of the town, the vision showed him how desirable was learning and led him to scorn hunger and thirst and cold to get

wisdom. How does he rank when set in comparison with the alleged collegians who today clog the academic machine or clutter up the academic halls?

When Dr. Pritchett asked what it was that brought armies of trifiers and dullards to our colleges, and most marvellous, kept them there year after year, I thought I found the answer in that pathetic protest of our people which finds utterance in the phrases "democracy of education" and "equal opportunities for all." The supposition that all men's brains are equal is no more plausible than the theory that every man wears the same size of hat. To insist on "equal opportunities" even for those who do not wish them and cannot profit by them, is as rational as to prescribe identical meals three times daily for every person under the age of twenty-one in the United States. The simple fact is that a large proportion of young men at college ought to be preparing for some gainful occupation; a trade, such as plastering, plumbing, or bricklaying, for those showing some power of coordinating moderate intellectual ability with manual dexterity; for others, work of a clerical nature. From many, unskilled labor is the best that can be hoped for.

Of course, there is no reason whatever for the belief that this exodus to the trades and the shops will soon take place. But there is hope of reform in the growing realization that the college must either dissociate itself from the large groups who cannot or will not profit by its facilities, or relinquish its academic functions openly. It must be a place where young people repair because they wish to learn, or it must sink to the level of a poorly conducted club. Speaking last week at the University of Wisconsin, President Glenn Frank said that while the modern college student was forced to steer a perilous course between suicidal smattering and suicidal specializing, the college itself was now compelled to consider what might be done with "the mass of students who without sustained intellectual interests go to college simply because they or their fathers feel they must be college men." Only one answer, it might be thought, is academically possible, but Dr. Frank reaches another which makes me doubt whether he speaks from a keen sense of desperation or a very delightful sense of humor. "It is not fantastic," he writes, "to think that a time may come when universities will grant them a degree after two years. This would mean a healthy exodus from our colleges at the end of two years of those who otherwise clutter up the university and impede the work of the better type of students." What academic honor Dr. Frank has in mind, I do not know. But if an academic degree, even the lowest, is to be granted on the sole ground that the applicant has no sustained intellectual interests whatever, why not confer the doctorate after six months of Froebel?

"But they won't leave," complains Dr. Frank, "unless we give them some kind of a degree. And we can't have them cluttering up the place."

The problem is indeed serious. Students will not work for a degree, and refuse to leave without it. It is a kind of intellectual hold-up. Dr. Frank will not think of calling upon the police, to expel these young men by clubs. In-

stead he calls upon the faculty to sweep them out with diplomas. It is a solution—of a sort—but more, it is a startling exposition of the folly into which our "democracy of education" theory has lead us. Every boy must go to college. If he studies hard give him his diploma after four years, but if he refuses to study, after two!

In one of his amusing stories of Negro life E. K. Means introduces the Rev'un Vinegar Atts who had been offered an opportunity of purchasing the degree of Doctor of Divinity. But as the price was fifty dollars and the congregation could not raise more than twenty-five, it was at last decided to make the Rev'un Vinegar a doctor with one D. It sounded as well and no one would know the difference.

Perhaps it is this degree that Dr. Frank will confer upon his young men who decline to work and refuse to go home.

Sociology

Catholic Industrial Convention

JOSEPH HUSSLEIN, S.J.

WITH the closing of its convention held at the Hotel Cleveland, October 1 and 2, the Catholic Conference on Industrial Problems has just passed its fourth mile-stone. Milwaukee, Pittsburgh, Chicago, and lastly Cleveland have so far been privileged to welcome its annual national meetings. Each year the importance of these conventions has impressed itself upon the minds of those who attended them.

The industrial question, in all its aspects, is the crucial matter under discussion at these sessions. It is by far the greatest of all social questions, and the one on which all others vitally depend. Without the solution of the labor problem we can look for little else than palliatives in our countless forms of social welfare work. The lessening of vice itself in no slight degree depends upon the eradication of the industrial evils which often prove to be its terrible occasion.

The present convention was announced to be held in commemoration of the "Thirty-fifth Anniversary of Pope Leo's Encyclical on the Condition of Labor." That Encyclical, in fact, is the one chart by which the Catholic Conference on Industrial Problems may be said to be directing its entire course. It is an epitome of social principles which must be the basis of every just solution of the economic questions of our day, and which embodies the most perfect ideals kept in view by all truly progressive and Christian labor legislation. It is, in fine, the code of industrial laws by which every Catholic employer and employee should consider himself bound.

The Conference, established five years ago by a representative group of Catholic businessmen, labor leaders and educators, ought by this time to be sufficiently familiar to all Catholics. Its membership is open to them all. Its purpose is to offer a forum for the free discussion of industrial problems by representatives of all the different classes and interests concerned. Workers and employers are here brought together upon a common

ground and are able to seek a solution of their difficulties and differences from the same fundamental principles which, as Catholics, must be accepted by them all.

The list of officers elected for the coming year may give an insight into the impartiality displayed by this body. In the first place, it is the policy of the organization to have a layman for president. The officer re-elected for that position this year is Mr. Frederick P. Kenkel, the dean among our great Catholic lay leaders in the social field, profoundly versed in Catholic social literature and experienced in social action. His predecessor in this office was Professor David A. McCabe, head of the Department of Economics at Princeton. The Secretary-Treasurer of the Conference is the Rev. R. A. McGowan, whose services, owing to his connection with the N. C. W. C., are indispensable to the organization.

But it is in the list of the seven Vice-Presidents, who form, with the preceding two officers, its Executive Committee, that the nature of the Conference is most characteristically revealed. A word on each of these will lend a touch of personal interest to this article.

They are: Col. P. H. Callahan, who as President of the Louisville Varnish Company has for years successfully carried out a plan of copartnership and labor-representation; Mr. Ernest F. DuBrul, Manager of the Machine and Tool Builders' Association, whose communications to AMERICA in former years left no doubt regarding his ability to defend the employers' side; Mr. Peter Conlon, the veteran labor leader, who fought out many an industrial struggle and now is Vice-President of the important International Association of Machinists; Miss Agnes Nestor, an unassuming, but extraordinarily gifted unionist leader, who holds the Presidency of the Chicago Woman's Trade Union League; Mr. Anthony J. Beck, editor of the *Michigan Catholic*, than whom there is no more socially minded journalist at work on the Catholic press today; the Rev. Dr. Francis J. Haas, whose thoroughness as a research-student, a professor and director in the economic and social field might well be an object of emulation for many of our younger clergy; finally, the writer of these lines, who has been fortunate enough to be among the founders of the Catholic Conference on Industrial Problems and has continuously functioned—more or less efficiently—as one of its Executive Committee.

The Cleveland convention was opened by Bishop Schrembs who further showed his interest by the address delivered at the evening session of the same day on "Religion and Labor," in which he drew a graphic picture of the unutterable condition of tyranny and oppression in Mexico at the present time. The dissociation of Labor from Religion has resulted in the denial of the most fundamental human rights. It is the great virtue of the Catholic Conference on Industrial Problems that, so long as it shall exist and flourish, it will continue to din into the ears of the world the teaching of Pope Leo XIII which insists that it is one of the most vicious errors of our time to hold that the social question is merely an economic one, "whereas in point of fact," as the great

Pontiff adds, "it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion."

The voice of the Conference, it must be remembered, reaches far beyond the narrow walls of the rooms where its social apostles are gathered together. A very considerable amount of publicity is always given to it by the public press. The secular papers, indeed, have been most generous in the space allotted for its pictures and reports, thus making the world aware of the interest the Church is taking in the solution of the great industrial problems, and how deeply the Holy See has ever had these at heart. If the Conference had achieved no other results, this alone would have fully warranted its existence.

In a more intimate way, too, non-Catholics have interested themselves in this organization. Thus at the magnificently attended luncheon, October 25, special tables were taken by the Y. M. C. A., the Y. W. C. A., and other non-Catholic societies.

On this occasion the question of women workers was presented by two woman representatives, Miss Gertrude McNally, Secretary of the Federation of Federal Employes, and Miss Elizabeth Morrissey, Professor at Notre Dame College, Baltimore. Miss McNally convincingly set forth her argument: "Why Working Women Oppose Equal Rights Amendment," and incidentally told her audience—but in strict confidence—why it is that men do not understand women. The reason is, we now know, because women do not understand themselves. Miss Morrissey, on the other hand, insisted that man's attitude towards woman was sufficiently illustrated by his expression, "the women problem." Woman, she said, is always "a problem" to him in whatever capacity she appears. Her views, however, were unusually hopeful in treating of the "Possibilities and Limitations of Organizing Home Workers." The ethics of the Equal Rights Amendment were in conclusion set forth by Dr. John A. Ryan.

It is not possible for me to refer here to the many speakers and the variety of subjects most interestingly treated by them at the various sessions of the Conference. But since I have touched upon the addresses of the women speakers at the Luncheon, it would be unfair not to call attention to the deep human sympathy that characterized the paper on "Industrialism and the Family," by Miss Agnes Regan, who has long been active in social labors and can speak out of the fulness of her experiences, while at another time a woman labor unionist delivered from the floor a fiery piece of popular oratory describing the brutalities inflicted upon women and children in the Passaic strike where she had recently been active.

These are a few side lights on the Conference, and it seems like an injustice to the many excellent speakers to select for mention one rather than another where every address was of such tense importance. Somehow, without deliberation, I have given the preference to the ladies, although such discrimination, nowadays, may at times prove dangerous. The "law of the seas" can no longer be applied without discretion.

But in conclusion there remains a very pertinent ques-

tion to be asked: "What of the many who should have been at the Conference and were not there?" Where were the business men, the social students, the clergy, the representatives of labor who could have been there and were lamentably missing? Some hard but true words were spoken of our seminaries and colleges, in as far as they sent forth too many of our priests and students without any intelligent and much less sympathetic grasp of the great industrial problems they must face, and without that social sense which is necessary for their Catholic leadership. How many of them have acquired a truly vital and energizing understanding of the great social Encyclicals of our Sovereign Pontiffs?

The mere uninspiring study of economics and sociology in our seminaries and colleges, it was well remarked by one of the most experienced speakers, may often do more harm than good, because it simply disgusts the student with a subject that should be instinct for him with human values and immeasurable possibilities for the loss or salvation of souls. We are critical of our Latin neighbors. Let us look to our own household and set that in order before it is too late.

Note and Comment

In the Interests
of Civilization

THEIR solicitude for the democratic institutions of this country prompted the Knights of Columbus, during their annual convention at Philadelphia, to pledge one million dollars to the cause of stamping out Bolshevism from these United States, and of helping Mexico to free herself from restrictions which encumber no other people in the world except her own and the people of Russia. These Catholic leaders, spokesmen of the eight hundred thousand men who are behind them, arrogated to themselves no monopoly of direction in our national affairs. They were actuated by the belief that "the lovers of right and freedom must unite if the world is to be saved for tolerant and free and wholesome living," and they are willing to take the initiative in encouraging the campaign of salvation. It is not such a far cry back to the days when the people of these States were ready to sacrifice all that humanity holds dear, in order that "the world might be made safe for democracy," albeit the jeopardy to democratic ideals was more or less remote from these shores. That there is today a grave danger to our own nation in the infection which is being incubated on our frontier, is but one of the claims which the Knights of Columbus are ready to demonstrate to every open-minded advocate of freedom and toleration. Through Knights and non-Knights, Catholics and non-Catholics, they would fain educate the people of this country against the malicious propaganda and armed attacks of those who, under the red flag of Bolshevism, are menacing the established institutions of the western world. "Red Mexico: The Facts," "The United States Constitution and Its Mexican Travesty," "The Red Flag," are some of the illuminating booklets prepared by the Knights for the con-

sideration of thoughtful readers, and the able editorials of Myles Connolly, editor of *Columbia*, supplementing the pertinent articles which that organ has been carrying, are available to those who are interested. A letter addressed to Wm. J. McGinley, Supreme Secretary, Box 1670, New Haven, Conn., will obtain this valuable literature. Its reading cannot fail to arouse telling interest in the cause which the Knights of Columbus have pledged themselves to espouse.

Special Privilege
of Jubilee Year

EVEN at this late day, it may not be unprofitable to call attention to a special privilege extended last April by the Holy Father, in connection with the Jubilee Year the Indulgence of which can be gained up to midnight of December 31, next. Writing to Cardinal Van Rossum, whose titular church is that of the Holy Cross, Pope Pius XI gave permission for the Faithful everywhere, to substitute, in place of the visits prescribed by the Ordinary, five visits to any church or public chapel dedicated to the Holy Cross. Moreover, these visits may all be made on one and the same day, and, again, a similar substitution may be made for a second gaining of the Jubilee Indulgence, for the benefit of the Souls in Purgatory. Publication of the privilege was given in the *Acta Apostolicae Sedis* (page 186) of May 3, 1926, and is noted in the September number of the Conference Bulletin of the Archdiocese of New York.

The Teaching
of Religion

IN his column in the *Pittsburg Catholic Observer*, the Rev. M. G. McBurney offers a reasonable objection to the claim that education in non-Catholic schools can be made to answer Catholic requirements by a supplementary course of instruction in religious matters, outside school hours. If the plan be feasible at all, why not make it universal? The Faithful could save a tremendous expenditure each year by closing the parish schools and convents, sending the Sisters back to their communities, and having the children attend those institutions which public funds support. Then the priests could gather the pupils in the church each afternoon, and try to teach them the eternal truths. It seems ridiculous to spend one hundred million dollars annually, if religion be a mere subject to be taught as grammar, arithmetic or geography are taught. The only difficulty lies in the fact that religion is not a subject to be so taught; it is something which enters into and permeates every branch of educational effort.

It is not only the fifty minutes given daily to instruction in religion which is of value in our schools but the constant example of the teaching Sisters, the pious pictures, the few minutes of prayers, the entire surroundings, all of which are calculated to impress on the children the knowledge and the practice of their inestimable faith.

As Father McBurney emphasizes, what he claims as true of the grade school, is true of the high school, of the college and of the university. The moral which he draws is that Catholic parents should start their children at the

baby room of the Catholic kindergarten and continue them to the Catholic university. It is only where such a provision is altogether impossible that the laws of the Church tolerate the substitution, in individual cases, of an alternative arrangement.

Not All Good Die Young

INCIDENTAL to a history of the Chinese mission of Kiang-Nan, written by the Rev. Louis Hermand, S.J., and issued by the mission press of Zi-ka-wei, near Shanghai, the author stresses a point which will be of interest to those who are solicitous of the physical well-being of their kindred and friends, laboring in foreign fields. It ought to convince them that appointment to missionary labors need not necessarily mean a shortening of life, if statistics from China are to be believed. Father Hermand notes that when the Jesuits first took over the Kiang-Nan mission, three quarters of a century ago, the average missionary lived to an age of thirty-eight years, nine months. The average in recent times has reached fifty-seven years, eight months. When Father Leveille, S.J., went to China, at the age of thirty-four, the doctors agreed that he would not live a year; as a matter of fact he toiled for fifty years in the country districts of the mission, and was active up to his last hour. Four years ago, when the mission was divided, there were, among the European fathers, six who had reached their eightieth birthday, thirty who were over seventy, while four had been more than fifty years in China, and twenty had been there more than forty years. The records show, to be sure, that not all the workers in those distant fields attain longevity: for some the Master's "Well done!" was sounded while they were still young. But as the quoted statistics show, their promise of long service is an encouraging one.

Mt. Angel College Must Begin Anew

FOLLOWING the news item carried by the press of the country, reporting the disastrous fire at the College of Mt. Angel, St. Benedict, Oregon, comes the detailed account of the loss which this promising institution has suffered. For forty-four years the Benedictine monks have labored heroically and tirelessly to build up a plant of higher education worthy of the traditions of their ancient Order. Within a few hours on the night of September 21, the labors of nearly half a century were devastated. The imposing Abbey and College buildings, erected by the Fathers and Brothers with hand-quarried stone from the Mount itself, the Seminary, Abbey Chapel, gymnasium, Sisters' residence and several out-buildings, were completely destroyed, with all their contents. One million dollars is the estimated loss, without reckoning the destruction of the Monastery Library and its sixteen thousand volumes, hand-written folios and treasures of ancient and modern value that cannot be replaced. Nearly two hundred students had been enrolled the day preced-

ing the conflagration, and these, with the eighty members of the Community, were driven helpless into the drizzling rain. As might have been expected, the hospitality of the neighborhood has provided temporary shelter for the homeless Religious, and material assistance has begun to come in from friends of the College and Seminary, with His Grace, Archbishop Howard of Portland among the first to sound an appeal. A "Benedictine Relief and Rebuilding Fund," organized through the initiative of their alumni and friends throughout the country, will render it possible for the Fathers to begin anew the work which long ago made Mt. Angel one of the two great institutions of higher learning in the State of Oregon. For over fourteen centuries the sons of St. Benedict have been laboring for the spread of culture and scholarship and the dissemination of Christian ideals. Their contribution to the advancement of citizenship in this country has entitled them to the help of all who can assist them, in their hour of perplexity and trial.

The Penitentiary Teaches a Lesson

IT was the first President of the United States who asserted that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Several of his successors, as well as solicitous Americans of every generation have emphasized the need of hearkening to the suggestion which Washington's words imply. One is again reminded of their significance in reading the annual report of the Rev. Francis J. Lane, Catholic chaplain of the State Reformatory at Elmira, N. Y. Father Lane personally interviewed the four hundred and forty-six Catholic inmates committed to the reformatory during the year ending June 30, last, and found that only eighty of this number, most of them first offenders, had been regular attendants at church. There were but seventy-one who had attended a Catholic school, and only seven of these had reached the sixth grade, from which the altogether reasonable conclusion is drawn that "only a very negligible percentage of those who have received proper religious training run afoul of the law." As an official of the Reformatory the Chaplain asserts: "We very seldom have trouble from a disciplinary point of view with those who are regular in the practice of their religious obligations while in the institution, and statistics show that those who leave and remain faithful to what they know to be their religious duty, never find themselves in trouble again." Elmira is not without its lesson on the evils of divorce. Over half of the young men who come to its grim walls are from homes that have been broken, where parents have been separated, in some cases, of course, by death. The Chaplain would fain emphasize to all parents the need of teaching, by their own example, the value of religious fidelity and moral observance. If respect for God and His precepts are not instilled into the minds of the rising generation by those who are their first and most responsible teachers, respect for human laws and for the demands of the body social will be looked for in vain.

Dramatics

The Younger French Playwrights and Their Theater

WILLIAM H. SCHEIFLEY

AMONG the younger generation of dramatists, dissatisfaction with the regular Paris theaters has long been widespread. Even before the World War it was very difficult for an unknown playwright to get a hearing in the French capital.

The younger authors were obliged to peddle their offerings and to wait patiently for a reply. Worse yet, after they had waited months for a decision, their manuscripts often were disdainfully returned unread. Theater managers deemed it unwise to place upon their bills unknown names, regardless of the excellence of such authors' art.

As a protest against that cautious policy, which discouraged new pieces, at least those by unrecognized writers, André Antoine founded in 1887 the Free Theater. The purpose of his playhouse was to give unknown dramatists a chance and to foster a form of realism somewhat after the pattern of Henry Becque's "The Ravens." At the same time Antoine sought to replace the "well-made" piece as represented by Scribe, Dumas the Younger, and Sardou. Nor did he fail to achieve excellent results, among the playwrights whom he discovered being Brieux, Curel, Lavedan, and Descaves.

Another dissenter was Lugné-Poe, who a little later established the Théâtre de l'Oeuvre. But while Lugné-Poe, like Antoine, welcomed unknown plays of merit, he especially opened his theater to foreign dramatists.

The movement sponsored by Antoine and Lugné-Poe compelled hardshell theater managers to show younger dramatists a minimum of consideration. Gradually, however, they reverted to their despotic policy, apparently viewing with favor only plays by well known authors—such as promised good financial returns.

True, prior to 1914 those abuses were still tolerable, the struggle for existence being less keen than today. Moreover, before the late war fewer dramatists were trying their luck at the trade. But since 1914, professional conditions in France have in some respects undergone a serious change. Like labor, the professions are organizing in defense of their interests.

Hence the vigorous and enthusiastic union of younger French dramatists that was formed in Paris last summer for the purpose of establishing a theater of their own. The importance of the organization is attested by the fact that it comprises sixty-six members—all the better young dramatic talent revealed in the French capital during the last fifteen years. Ten or a dozen of them are already well known, such playwrights as Maurice Rostand, Jules Romains, Jean Jacques Bernard, Gabriel Marcel, Claude Roger-Marx, Jean Sarmant, Bernard Zimmer, Alexandre Arnoux, Jacques Natanson, and Charles Vildrac. Although some of the number have had plays produced at various Parisian theaters, they joined with their less fortunate colleagues in order to vitalize the movement.

The new organization is presided over by Henri Lenormand, author of the powerful drama entitled "Man and His Phantoms." It gives its performances at the Vieux Colombier, the theater made famous in recent years by Jacques Copeau and his small but admirable troupe.

But which of the hundreds of plays offered were destined to be given a trial? The committee appointed to find a critic who should select the best pieces unanimously chose Henri Bidou, probably France's ablest dramatic critic since Adolphe Brisson. Bidou is the sole reader and absolute judge of manuscripts. All the sixty-six dramatists acknowledge his infallibility. They impose upon him but one restriction: that he select for production only dramas of a superior literary character, susceptible of appealing to all temperaments. Thus the "Young Authors' Theater" purposes to be neither a stage for experimentation nor a dramatic laboratory, but rather a regular theater able to rival existing playhouses.

Concerning the circumstances which gave rise to the Young Authors' Theater, Henri Bidou says: "A new generation of French dramatists has appeared, chiefly since the late war. It comprises playwrights varying in endowment from the most temperamental to the most vigorous, and from the most profound to the most brilliant." But even though we are impressed by their diversity, it is easy to detect in them a common tendency. Or should we say a common antipathy? In other words they all abhor the pompous stage rhetoric that conceals man's deeper sentiments; and they seek to express the elusive impulses of the heart.

As a matter of fact, since the Armistice, France has been witnessing a renaissance of dramatic art comparable to that which manifested itself in England about the year 1600. In that remote movement as in the present one, the best dramatic minds were feverishly making mental soundings in a world whose intellectual frontiers had been jostled by wars, discoveries, and migrations, so favoring ethnographic contacts and comparisons of far reaching fecundity. Then as today dramatists were absorbed in a dual anxiety—that regarding future mankind and his adaptation to his new environment. Were it desirable to extend our parallel to personalities, the French would frankly admit that their Shakespeare is as yet only a remote hope. But we believe they could already point to their Heywoods, Websters, and Ben Jonsons.

With regard to the literary forbears of the younger French dramatists, it is even today, possible to point out some of them. Paul Raynal's "The Tomb under the Arch of Triumph" harks back to the art of Corneille. In the plays by Pierre Frondaie, and especially in those by Porché and Maurice Rostand, we clearly discern the influence of romanticism. On the other hand, lyric realists like Charles Vildrac and Georges Duhamel show a common affinity which classes them with the disciples of Saint Georges de Bouhélier. They aspire to express the pathetic without eloquence.

Among the descendants of Racine and heirs of Portoriche are such analysts of the heart as Paul Géraudy and Jacques Natanson, who excel in depicting love trage-

dies. Jean Sarment seems to have inherited quite a few traits from Henry Bataille. But with him as with Jean-Jacques Bernard, art goes beyond the zone of the conscious. Some promising dramatists, notably Gabriel Marcel and Edouard Schneider, remind us of Ibsen and Currell, owing to their predilection for intellectual conflicts.

Family tragedies, whether arising from the suffering imposed by egotistical tyrants or from parental indifference, have found in Jacques Copeau and Henri Clerc two vigorous painters. The mystic anguish of Henri Ghéon, who was converted during the late war, seeks expression in pious conflicts. The excellence of Ghéon's art bids fair to rank him as the greatest spiritual dramatist of his generation. As for social questions, they interest relatively few of the younger French playwrights.

A considerable group is made up of the ironists, satirists, and those who evince a penchant for the fantastic. No doubt these owe much to Banville, Courteline, and Sacha Guitry, artists whose many-sided aspects give an idea of their disciples' tendencies. Some, for example Marcel Achard, clothe the pathetic in clownish garb; others, like René Benjamin and Bernard Zimmer, echo the art of Molière in the cleverness with which they poke fun at parvenus enriched by the War. Still others follow the riotous caprices of their imagination, usually with sly thrusts at the foibles of their contemporaries.

Obviously our brief survey of the younger French playwrights has merely scratched the surface of the subject. Yet some estimate of France's budding dramatic talent seems desirable at this time, when such newcomers are striving to attain recognition, if need be at the expense of their elders. And their aspirations, we predict, will largely attain satisfaction. For since 1918 almost no truly original effort in French drama has failed. The creation of new playhouses and the activity of the French Society for the Theater, which has just consecrated the reputation of two playwrights under twenty-five years of age, indicate the possibilities for climbing to fame.

As the drama has usually reacted to revolutions in man's intelligence and sensibility, so today it reflects in France especially the psychological self-introspections of Proust and Freud. We might generalize somewhat, for do not several other countries show essentially this same dramatic trend? The art of Pirandello in Italy, of Schnitzler in Austria, and of Kaiser in Germany differs little from that of Jean-Jacques Bernard and of Henri Lenormand. With all of them the chief problem is to fathom the interior life. They apply to mankind the method of auscultation, seeking thereby to comprehend his impulses, desires, and dreams hidden in the recesses of his soul. In other words, the reign of positive facts in the drama has passed.

Those features are conspicuous in the piece selected by M. Bidou for opening the season at the Young Authors' Theater. Entitled "La Chapelle Ardente," it is by Gabriel Marcel, a distinguished young playwright who had previously composed half a dozen dramas. If the other playwrights who get a hearing at the Young Authors' Theater should show excellence equal to his, the

new generation of French dramatists might justly view their record with pride. Possibly their example in forming an organization will be imitated in other countries.

REVIEWS

Which Way Parnassus? By PERCY MARKS. New York: Harcourt, Brace and Company. \$2.00.

That a frank presentation of the scholastic problems that confront our American colleges is the surest way of arousing public opinion and eventually effecting a cure for the ills of the body academic is the theory of Professor Marks. Most university executives, we feel, can verify from personal experience the existence of the evils which he decries, though it is not to be assumed that they will always agree with the methods suggested to remedy them. Dr. Marks is old fashioned enough to hold, and we heartily agree with him, that higher education is not for the masses, that culture and scholarship are more important than credits and degrees, that a trained mind and a sturdy character are of superior worth to encyclopedic information and the "practical" training of colorless Babbitts. Money and energy are being lavishly expended on our educational institutions and yet thoughtful men and women stand aghast at the results. Professor Marks does not hesitate to state: "The average college graduate is a dull fellow without education or understanding." Again, "Not more than half of them (undergraduates) are capable of receiving any real intellectual benefit from a college education." These conditions prevail because colleges are victims of a popular opinion that judges their worth by numbers, material equipment and budgets. The remedy? Remove the colleges from the control of the moneyed interests in whose hands the policies of most of them now rest. Select executives not because they are "money getters" but for their scholarship, administrative qualities and familiarity with educational problems. Let the test of faculty-fitness be not a scrap of paper that witnesses to a narrow specialization but broad learning, genuine ability to impart knowledge, human sympathy and, above all, the power to inspire pupils with cultural, intellectual and moral ideals. Finally eliminate the unfit from among the student-body rigidly and impartially. College alumni will perhaps resent the chapter wherein Dr. Marks discusses them but for him, and plenty agree with him, they, more than any other single cause today, hamper our schools in their real work. All who are interested in American college education should enjoy and profit by the frankness of "Which Way Parnassus?" though offense may well be taken at some of its remarks. W. I. L.

Episodes in the History of England. By ARTHUR J. IRELAND. New York: Longmans, Green and Company. \$2.00.

This series of narratives about the dramatic happenings in the history of England during the ten centuries following the Roman conquest was first given to the public over the radio. Accordingly, they had to be popularly instructive rather than scientifically technical. For most people, history consists of a series of dramatic incidents, of clashing crises and dominating personages, rather than of a closely-knit web of events in which the threads are closely knotted together. Mr. Ireland does not write a history of England, but he introduces a fair amount of detailed English history in so far as it clings to the important episodes of that history. The introductory chapter deals with legendary Britain, even of the time before the Celts, when the grandson of Aeneas forced a landing in the face of the giants. The episodes include the incursions by the Romans, the capture of Caradoc and the humiliation of Boadicea, the spiritual conquest by Augustine, the coming of the Teutons and Vikings and Normans, down to the conclusive battle of Saxon and Norman at Senlac. In his treatment of all of these events, the author preserves an objective standard. His purpose, however, was not to offer conclusions on disputed questions but to re-visualize dramatic events. These

short-stories from actual history are as interesting in print as they must have been to the large audience of listeners-in.

S. V. R.

The Conquest of New England by the Immigrant. By DANIEL CHAUNCEY BREWER. New York: G. P. Putnam's Sons.

This book mourns the passing of a group, who, in the author's opinion, more nearly approached Plato's golden mean than any other body who founded political institutions. Testimony is offered of their courage, their integrity of soul and their determination. They knew and valued the rights of men, and they had a remarkable understanding of the just limitations of government. They possessed, too, a quality for which they became famous—shrewdness. It was when this shrewdness detected the possibilities of expanded industrialism that the great invasion of New England began. Labor was necessary and the great corporations were not particular with regard either to its source or its quality. Their first arraignment, therefore, is on the charge of uncurbed greed. They are condemned for their lack of sagacity in failing to observe the in-rushing alien tide, destined finally to submerge the native population. The author marvels, too, at the indifference of those who must have given thought to the situation, yet made no move to close the flood-gates of immigration. He gives full credit to those aliens who loved New England standards and rapidly made them their own. Nevertheless he makes it quite evident that if New England soil were to blossom as the rose with this transplanted seed, it would not compensate for the decay of the original stock. A hope for the resurrection of old-time ideals is seen in the assimilation of Yankee culture by the children of the invaders. The book closes on a high note of appeal to the youth of the disappearing race to restore the once dominant class to power. Personal observations and statistics from authentic records support the arguments advanced. But in a body politic so largely conglomerate as ours, this interesting volume may not receive the thoughtful attention it well deserves.

E. B.

Revolutionary Days. By PRINCESS CANTACUZÈNE, NÉE GRANT. New York: Charles Scribner's Sons. \$3.00.

This reprint of the book first published in 1919 covers the period from the beginning of the Great War to the rise of the Bolsheviks to power. It is a tragic story simply told. The first glorious onrush of the Russian forces, their equally glorious retreat, the distant rumblings of revolution, the futile effort of the provisional government under Kerensky to save the country from the impending crash, and then the revolution itself with the absolute collapse of the Russian army, the anarchy, bloodshed, chaos throughout the land, are told with a vividness that could clothe the tale only of an eye-witness. And of all that tragic story, perhaps the most tragic chapter is the retreat of the Russian army.

In this volume Princess Cantacuzène has told a gripping story and in the telling has revealed her own charming and attractive personality, a personality which brought her and her family safely through many trying situations in their flight from Russia. The book does not profess to be a history, yet the author asserts in the preface that her statements have not been contradicted, and that the book has found a place in the Bibliothèque Nationale of the French Republic and in the library of the University of Oxford.

J. A. L.

The Truth About Mormonism. By JAMES H. SNOWDEN. New York: George H. Doran Company. \$2.50.

Though Salt Lake City has many attractions it is chiefly as the headquarters of Mormonism that it commands attention. True, a majority of its 120,000 inhabitants are non-Mormons, yet it is the heart of this distinctly American religion, where are located its central institutions, where its hierarchy have their seats and exercise their authority. It is thence its life blood goes out through all the arteries of its own territory in Utah and in a

lesser degree through the adjacent States and then is propagated over the country and around the world to such diverse places as Armenia, Great Britain, France, the Netherlands, Norway, South Africa, Sweden, Switzerland, Germany, Australia, Hawaii, Japan, New Zealand, Samoa, Tahiti and Tonga. "The Truth About Mormonism" is a popular, comprehensive history of the origin and development of this strange sect. In a sense it is a challenge to Mormon leaders. Were it not that the author carefully authenticates his statements one might conclude that he wrote from bias or prejudice. He is unscathing in his character analyses of both Joseph Smith, its founder, and Brigham Young, its greatest prophet, to say nothing of others. The sacred books and doctrinal tenets of Mormonism are searchingly and critically studied and discussed and very special attention is given its theory and practice of polygamy that has gained for Mormonism so much notoriety. Mr. Snowden narrates and explains the early vicissitudes of the sect that drove the brethren across the country through Ohio, Missouri and Illinois until their present settlement was established in Utah. He supplements this account with the story of their financial and political growth and of Utah's fight for statehood. The book deserves to be widely read. Though the author concludes that its "menace" is abated, Mormonism still remains a factor in American political and religious history that cannot be ignored.

W. I. L.

BOOKS AND AUTHORS

In Fields Afar.—It is through a pleasant bit of country that E. I. Robson takes the book-tourist in "A Wayfarer in Provence" (Houghton, Mifflin. \$3.00). The history and romance centering about such ancient and fascinating cities as Avignon, Arles, Narbonne, Saint Remy, Cannes and Monte Carlo afford a beautiful background for travel and reminiscence. The author has not allowed the opportunity to describe it interestingly to escape. He has a keen interest in the architecture and literature of the country as well as a deep sympathy with the people, their life and their ways. Its rich folk-lore is treated in a distinct chapter; also, its archeology. Incidentally Provence is hallowed by a strong religious atmosphere; it is gratifying to note that where so many writers scoff at what they do not believe or understand, the author of "A Wayfarer in Provence" writes with unusual fairness and sympathy.

Accounts of rambling excursions in such diverse quarters of the globe as the islands of the East, the Malay forests and the South American jungle make up the chapters in "Gifts of Fortune" (Harper. \$4.00), by H. M. Tomlinson. But the reviewer feels that the author has done much better work. In some way the present essays seem to lack the fiery enthusiasm that makes travel narratives live and interesting. On the other hand, those who like to moon while they journey will find many quietly reflective passages to browse over between the more rapid sketches that recount the tourist-explorer's jaunts. Then too in "Gifts of Fortune" there seems to be too much landscape, too little of the human. But perhaps after all that is because we are mostly in lonely, unfrequented spots.

Guides to Reading.—Quite as interesting as the story that is told in a great literary masterpiece are the stories that may be told about its composition and its author. All three of these, as they relate to the great productions in the English tradition, are competently narrated by Amy Cruse in her "Famous English Books" (Crowell. \$2.00). Her purpose, as stated in a foreword, is that "of telling the story of English literature through the stories of individual books." The volume has not the completeness of a history of literature, but it has the value of a more detailed study of the really important works, and hence may well be used for a supplementary reading in a course of literature. The twenty-five chapters take up in succession the outstanding works in prose and poetry from "Beowulf" and "The Vision of Piers Plowman," down through Shakespeare, Milton, and the

Queen Anne writers, to "David Copperfield," "Vanity Fair" and "The Idylls of the King." The content of the book featured is briefly outlined in connection with a short biography of the author; the circumstances surrounding the writing of the book as well as the influence it has had on public opinion are particularly emphasized. Miss Cruse's compendium will serve as a splendid introduction to the English masterpieces.

Dr. John C. Metcalf's two volumes, "English Literature" and "American Literature," issued by the Johnson Publishing Company of Richmond, Virginia, are well known to the instructors and students of the literature classes. They were first published more than a dozen years ago; the most recent edition adds a chapter on contemporary authors and movements to each of the two histories. Dr. Metcalf tells the story of both branches of our literature with a regard for the broader outlines rather than for trivial details, and in a style that is both clear and readable.

The best modern principles of pedagogy have guided the compilation and editing of "The Cathedral Readers" (Scott, Foresman). In addition to this, the Catholic element, in doctrine, practice and history, has been consistently stressed and featured. As a result "The Cathedral Readers" offer to Catholic primary schools a very intelligent and equally appropriate series of graded selections. The editor, Dr. John A. O'Brien, is performing a splendid work for the Catholic child in the Catholic school. Book Five has been recently added to the series which now consists of six graduated volumes.

Helps to Holiness.—Despite Communion, almost daily, many of the pious Faithful make no appreciable progress in virtue. These will find much assistance and encouragement from a reflective perusal of "From Holy Communion to the Blessed Trinity" (Herder, \$1.00), translated from the French of M. V. Bernadot, O.P., by Dom Francis Izard, O.S.B. By impressing the reader with a realization of the indwelling of the Holy Trinity in the soul as an effect of Holy Communion and showing, practically, how the Divine Presence may be retained this treatise should tend to augment the consolation derived from the reception of Holy Communion.

Beginners ambitious to learn the art of mental prayer will be much helped toward their goal by the brief but very comprehensive treatise from the pen of a Christian Brother, entitled "The Art of Communing With God" (Herder, \$1.40). Its author discusses the nature, advantages and difficulties of mental prayer. Much of his material carries with it the authority of the Saints and leading spiritual writers. He is especially concerned however with giving a method for prayer. This he exposes clearly and illustrates thoroughly. Others than beginners will profit from the advance.

As a result of the current liturgical movement and of the general dissatisfaction with the religious instruction which in many of our colleges is limited to catechetical and apologetic courses, classes in liturgy have been introduced in many educational institutions. Teachers will find an excellent textbook for these courses in the "Liturgical Catechism" (Dublin: M. H. Gill, 2/6), by the Rev. M. S. MacMahon. In three sections, the Church, the Mass and the ecclesiastical year, the entire field is covered interestingly and practically. The book has a wealth of information and is in accord both with the Code and the latest additions to the Missal and Ritual. It should have a wide vogue not only with teachers and students but also among the clergy and layman earnest to understand the liturgy.

Miss E. Seton has translated from the French the very edifying biography of "Sister René" (Benziger, 40c.), a Religious of the Congregation of Misericorde of Séz. This good nun passed away in 1922, at the venerable age of ninety-two, having spent sixty-five years in the care of the sick, particularly the sick poor. Her errands of mercy brought her many remarkable contacts and the anecdotes that enrich her biography are very human and interesting, some of them, quite thrilling.

Here and Beyond. Cordelia Chantrell. **Carteret's Cure.** The Chaplet of Pearls. Wayfarer. Jarnegan. Black Pearls.

All six of the short stories in Edith Wharton's "Here and Beyond" (Appleton, \$2.50) are significant, as are all of Mrs. Wharton's fictional writings. There is a psychic touch, or at least a psychological query, in each of the tales that justifies the title. In "Miss Mary Pask," the lady in question was certainly reported as dead; how then, could she be so much alive? Ladies sometimes have poor memories. Pride and pathos mingle in "The Young Gentlemen," superstitious tragedy dominates "Bewitched" and fanatical tragedy, of varying kinds, is the theme of "The Temperate Zone." Though all the tales are related with that delicacy of touch that characterizes Mrs. Wharton's work, the really humorous balance to the tragic is her account in "Velvet Ear Pads," of the absent-minded, concentrated Professor who used the franc notes he had won at Monte Carlo as a substitute for a bath towel or a newspaper.

The same sense of the picturesque and of news-significance that makes Meade Minnerode an historian whom it is easy to read, ensures that he can write historical fiction with power. In "Cordelia Chantrell" (Putnam) he includes history in his fiction much as he introduces fiction into his historical biography. The romance is that of four young people of Charleston in the period before and during the Civil War. It is told with restraint and economy of detail, and therefore, is more boldly told. Cordelia is terrible, dangerous, magnificent and masterful. She is the controlling destiny of herself and of the other three, but she wins a sad victory.

When a man goes off for a rest he scarcely expects to find himself soon involved in mysterious and stirring adventures that act like a tonic to his jaded nerves. It was Michael Carteret's fortune or fate to discover a smuggling plot, unmask some clever villains, and save the reputation of a father and (of course) a fair daughter who were quite unaware that in assisting the smugglers they were helping a very dastardly work. If Richard Keverne maintains as high a level of excellence in his subsequent stories as he does in "Carteret's Cure" (Houghton, Mifflin, \$2.00), his circle of readers will expand immensely.

The France of Queen Catherine de Medici provides a brilliant historical setting for the gripping plot and exciting episodes of Charlotte M. Younge's "The Chaplet of Pearls" (Page, \$2.00), which has been re-edited and condensed by Ralph D. Chamberlin. The signal for the Massacre of St. Bartholomew apparently sounds the death-knell of the hero and forces his bride to flee the court. The intrigue of relatives separates them for years, but the end of the story leaves them happily reunited, and enjoying the favor of King Henry of Navarre.

Moralities are nothing more than conventions, and conventions are stupid when they stand in the way of sex-indulgence; this proposition is deduced from "Wayfarer" (Morrow, \$2.00), by Kathleen Millay. The story is as far from truth as is its philosophy. A Greenwich Village habitue marries a villager from Maine, after they have seen something of Bohemian life in New York. And after she has seen something of small-town Maine, she deserts her husband and child for another round in New York. He loves her so much that when she returns to him, he urges her to run away whenever her impulse so directs her. The author, certainly, is not a deep student of life.

Jim Tully was a hobo; he wrote about his experiences. He has been living in Hollywood and working in the movies; he has written an "honest" novel about the place and the people. It is called "Jarnegan" (A. and C. Boni, \$2.00). It is precisely the vulgar sort of book that a professional hobo would write; it offends the nostrils.

Those who like coarse company with coarse scenes and plenty of bloodshed and brutality will be sated, if not sickened, by "Black Pearls" (Appleton, \$2.00), by R. W. Alexander. The tale is of the melodramatic type that circulated so freely three decades ago in the popular dime novel.

Communications

The editors are not responsible for opinions expressed in this department.

The Feast Day of the Little Flower

To the Editor of AMERICA:

In a recent number of the *Nouvelle Revue Théologique* (LIII, 7, pp. 526-527 *Juliet—Août 1926*) I read that a priest is not as yet allowed, much less obliged, to recite the office, or say the Mass of St. Teresa of the Infant Jesus, unless the church or the Order to which he belongs has obtained a special Indult from the Holy See. And yet I have found the Mass (with date of September 30) pasted in Missals; I have seen commemorations prescribed in at least one Ordo for October 3; I have seen in AMERICA a notice of a pamphlet for the Feast, October 2; I have read of novenas before the Feast in parish churches and cathedrals. What does it all mean? Can it be that these clients of the Little Flower of Jesus have read into the words of the *Litterae Decretales* an unwarranted authorization, though the words used are the same as in the *Litterae Decretales* for St. Madeleine Sophie Barat and St. Mary Magdalene Postel? Perhaps some of your readers interested in the Liturgy can enlighten me.

New York, N. Y.

JOHN CORBETT, S.J.

A Mother's High Hopes

To the Editor of AMERICA:

"The Woman's Side of It," by Mary Gordon, in the issue of AMERICA for September 18, is a real thought-provoker. Not that I mean to condemn her views, but that it has set me thinking. I herewith submit a short comment on the question. There is always a bright side to every cloud: why not search for it, if it be not in view?

It is true, I was raised on a spacious farm and many a night I also have gloried in the blossoming of "the forget-me-nots of the angels" for, in childhood and care-free youth, life is a glorious bubble—especially when close to nature. Still, as life advanced in a more stern mood, I realized that there were times when, even on a homestead, the thunders of Sinai well-nigh frightened the stars from their rightful domain.

We are married eighteen months and have that first wee bit of heaven with us now for three months. And at this juncture I beg to say that, though motherhood calls for the grave possibility of going down to the very depths of eternity, I would gladly, willingly, enter those same portals again in God's own good time, for no earthly encounter ever brought one closer to the arms of the Creator than following as closely as weak mortals may in the footsteps of the Immaculate Mother.

Have I experienced weakness, inability to perform daily work, etc.? Yes, but cannot that be borne in such manner that home will be a real paradise for both children and father? A mother's lot may be, and is difficult, but how about the bread-earner of the little kingdom? I desire not only to be queen of our modest domain but likewise a fifty-fifty helpmate. God grant I may always be a guiding star (a justifiable pride!) in our own little heaven.

A husband who is a faithful bread-earner has no real cruel human instincts, even though it appears so on the surface, and it remains for the wife—and the wife only—to employ her ingenuity in helping the weakness of the flesh and strengthening the spiritual in him.

It is true, we own our own home—that because it was given us—but owning a home is not the only thing in raising a family. My husband's income is small—perhaps to many it may seem beggarly—but with the almost visible "Hand of God guiding us" we have launched out into the deep.

As to education, we hope to be able to give our children whatever they may need to be successful in life, but an education which requires some sacrifices on the part of the recipient is of more real value, hence each shall do his share in earning it, "for

easily gained things are easily lost; that obtained without effort is worth what it cost."

In conclusion I would say that, having come from a family of eight children, I realize the pleasures of large family life and some day I hope to say with the unknown author of a Mothers' Day poem "I now have four (children), but hope to have eight."

Conception, Mo.

A. M.

Canceled Postage Stamps

To the Editor of AMERICA:

With considerable interest I read in your issue of September 18 an appeal for used stamps from the Religious of the Sacred Heart, Heliopolis, Egypt. Truly a very simple request which should meet with a ready response from all readers of AMERICA, but especially from former pupils of the Sacred Heart.

Strange to relate it is the very first appeal I have ever seen in print either from the Religious of the Sacred Heart, or on behalf of their numerous good works. The daily work of the Sacred Heart nuns, throughout the entire world, in the interests of Catholic education goes quietly forward, with no advertising, and only on rare occasions is there a word of public commendation. They give all and receive compensation in the fulfilment of their precept: *Ad Majorem Dei Gloriam*.

As a graduate, of many years ago, I take the liberty of respectfully suggesting to "Old Pupils" and Sacred Heart Alumnae Associations in Canada and the United States, that occasional periodic offerings be made to the Alma Mater for missionary purposes. This would serve as tangible proof of our loyalty and interest, as well as make us cooperators in the Sacred Heart's extensive missionary efforts.

At any rate, here is a chance now to serve quickly without cost or sacrifice. May this chapel at Heliopolis speedily rise in construction, bearing testimony to the devotion of many Catholics, but "stamped" especially with loyal affectionate appreciation of those who call themselves "Children of the Sacred Heart."

Might I not also suggest to prospective benefactors that instead of assuming the trouble of sending their donations of canceled stamps all the way to Heliopolis they mail them to the nearest Convent of the Sacred Heart whence willing hands will promptly forward the accumulated gifts to their destination?

St. John, New Brunswick.

AMELIA J. HALEY.

Once More the Valentino Obsequies

To the Editor of AMERICA:

In AMERICA, October 2, there appears a letter from Rev. George Reid, who claims that the solemn funeral obsequies paid to Valentino, the recently deceased "movie" star, were in bad taste and offensive to Catholic sense. He does not question the liceity of the action, but its propriety and decency.

Evidently Father Reid did not reflect for the moment on the story of the Good Shepherd who left the ninety-nine sheep and went in search of the one that was lost, and when he found it he placed it on his shoulders and returned and bade his friends rejoice with him because he had found his sheep that was lost. "I say to you that there is more joy in Heaven over one sinner doing penance than upon ninety-nine just who need not penance." The writer might also have done well to recall the reception given to the Prodigal Son on his return to his father's house.

I think that Father Reid should rather rejoice that the Lord has again shown that His mercy is above all His works; that the sheep that had been lost was found; that the Prodigal had returned and, clothed in the robe of sanctifying grace, went forth to meet a forgiving and merciful Saviour instead of an inexorable and all-just Judge.

To the foregoing Father Reid may reply: "This is all beyond the point. I too rejoice that Valentino died after having made his peace with God. But why all this fuss about him, this state, this pomp?"

To this I would counter by simply asking another question:

"Why didn't the Good Shepherd lead home with a rope the sheep that was lost, instead of putting it upon his shoulders?" Again, "Why did the father of the Prodigal Son kill the fatted calf and prepare a great feast?" So then if the Church Triumphant rejoices over the return of a sinner, is it really bad taste and offensive to the Catholic sense that the Church Militant should also rejoice?

The Pharisees pointed the finger of scorn at Christ because He did not shun the company of publican and sinners. Shall the Spouse of Christ be un-Christ-like and refuse her last solemn rites to one who with his dying gasp said that he was sorry that he had left her maternal bosom?

Lynn, Mass.

D. J. M.

To the Editor of AMERICA:

In reply to Rev. George J. Reid's letter criticizing the pomp and display at Rudolph Valentino's funeral, I would ask: "Why should not the Church be happy in the confident hope that she has snatched a soul from Hell?"

The Church gives honor to a person who dies within her Faith not for the body alone, but for the soul that once dwelt within that body. To say that it is offensive to the Catholic sense is absurd. His elaborate funeral was not planned by any means by the Church, but by the public. His funeral would have been large and elaborate, no matter what church he belonged to, because he was constantly before the public eye.

To say that it is a bad precedent is hardly correct. A death like his is extraordinary for a person who lived as he did. For a person to live "any old kind of a life" and then expect at the hour of death to have the timely ministrations of the priest is foolish. Death is too sudden. His death, we may presume, was the response to fervent prayers offered for his soul, since he first became negligent—prayers unknown to him.

Philadelphia.

J. A. DAVIS.

"A Modern Dalila."

To the Editor of AMERICA:

In your issue of August 7 a correspondent paid an eloquent tribute to "the great metropolitan dailies with their millions of readers who vied with one another in giving world-wide publicity" to the Eucharistic Congress at Chicago. One could not help being moved by the ardor of a well-deserved tribute to what will undoubtedly go down as a notable episode in the history of American secular journalism. The conclusion drawn by your esteemed correspondent was, however, rather startling—viz: "The Catholic daily problem solved"—we need not have a Catholic daily! Unfortunately, in a sense far beyond any implication of your correspondent, the problem would be still more summarily solved by a large and by no means uninfluential section of the Catholic public who are not interested in any Catholic press at all.

The *Daily American Tribune* of Dubuque, Iowa, is making a gallant fight to prove its right to exist as a distinctively Catholic daily. In its columns, recently, were quoted, under the heading "A Modern Dalila," four paragraphs from a chapter in Father Husslein's notable book, "The Catholic's Work in the World." These may appeal to you as deserving the special attention of your readers. They are as follows:

Why should Catholics support a press which betrays them into the hands of their enemies? Why should they give their silver or their copper coins—to apply the words of a great prelate—in order that chains may be forged out of them for their own enslavement?

Even the so-called neutral press is often highly dangerous. Why then should Catholics not devote their whole strength to the support of the excellent Catholic press which they possess? Why should their tables not be laden with Catholic literature? Thus will they become imbued with the true Catholic spirit and will be armed against the errors and falsehoods of their day. Thus will they escape the wiles of that modern Dalila, with whom we must shun all intercourse and from whom we must protect our children with the most assiduous care. All dangerous secular literature that is seeking

an entrance into our homes and our hearts in order to betray us to our ruin is a Dalila temptation.

Her first object is to beget in us religious indifference. Then the truth is more and more obscured by her. Error follows in its place. Credence is given to the misrepresentations of Catholic interests. The Catholic point of view in the questions of the day, in matters of history and finally even in doctrines of the Church themselves, is lost to sight.

Those who indulge in secular literature, even the most innocent, to the exclusion of the necessary Catholic reading, have set their foot upon her path. How far they will go along in it God only can know. Countless souls have followed it to their eternal ruin.

Many of us shrink from the logic of such utterances as these and would resist them if we could. Our observation, our own experience, above all, the daily struggle we undergo to maintain integrity of soul and conscience as loyal Catholics, must confirm the truth and necessity of this warning from Father Husslein.

Brooklyn, N. Y.

A. Y.

Wesley and the Puritans on Prohibition

To the Editor of AMERICA:

Were Martin Luther alive to read that the United States is a Protestant nation, well might he soliloquize with Launcelot: "It is a wise father that knows his own child!" For, like King Cole, Martin was a merry old soul, without the slightest premonition that Constitution-loving Anglo-Saxons would prohibit the source of his merriment.

Those who have played the role of Boswell for Luther assure us that he was not guilty of exaggerating his own Bacchanalian abilities when he affirmed: "I devour my food like a Bohemian and I drink like a Teuton, for which God be praised!" Audin states that for fifteen years the Black Eagle Tavern of Wittemberg had no better customer than Luther and he came to be known as *Der Sächsische Bier-Pabst*. "The Saxon Beer-Pope," a title appropriately bestowed on him by the Sacramentarians.

The beer that made Wittemberg famous was Eimbeck. It was Luther's favorite brand, of well developed horse-power, for Luther boasted: "My desultory conversation in the tavern when drinking with Amsdorf shook the Papacy more effectually than princes and emperors could have done with all their mailed knights." If Mr. Dooley were correct in his article on "Alcohol as Food," in calling it one of the fallen angels, Luther was exceeding truthful in saying: "I have always been better treated by the devil than by man, and I would rather die through the devil, than through the emperor or Pope."

Puritanism must be regarded as the purest brand of Protestantism ever planted in America. The Puritan would scarcely look upon Luther as his spiritual father, if we are to believe Increase Mather, who stated that:

At the time Luther died, all the possessed people in the Netherlands were quiet. The Devil in them said, the reason was, because Luther had been a great friend of theirs, and they owed him that much respect as to go as far as Germany to attend his funeral.

The history of Puritanism, however, reveals it to have been as bibulous as Luther. Nor were the Puritan ministers far behind Luther in their capacity for drink. Most of them ran distilleries, were famous as cider-makers, and ordination-day was never celebrated without copious supplies of various kinds of drink. So late as 1825, at the installation of the minister of the First Congregational Church in New Haven, free drinks were furnished at an adjacent bar to all who chose to order them and were settled for by the generous and hospitable society. And ten years later Deacon Giles hailed into court a man who would dare ridicule him for selling Bibles and booze over the same counter! The potatory capabilities of the Puritan were so well provided for, that when he finally took his departure, it was said of him that he went down to his grave: "full of years, honor, simplicity and rum."

As John Wesley was not unlike the Puritan in many respects, some amusing incidents are found in his works which should con-

vince our esteemed Senator from New York that he might enjoy the support of all good followers of the founder of Methodism, without doing violence to their Methodist vows. Wesley wrote:

When I called on Bishop Antone in Holland he did not ask me so much as to wet my lips. Is not this a shameful way? A way contrary to Christianity . . . to common humanity . . . that a Jew, a Mohammedan, even an honest heathen would be ashamed of!

"Do you use only that kind and degree of drink which is best both for your body and soul? Do you drink water? Why not? Do you ever? How often do you drink wine or ale?" Such were Wesley's questions in a conference to his ministers. How shocking to think that in the pristine days of Methodism, preachers could be found who would blush for shame if compelled to look at a pump! It would seem unnecessary for Wesley to give such advice to his preachers as is found in his works: "to drink good clear small beer," or some "thin warm liquor going to bed."

Let not the reader suppose such conditions were peculiar to England. In her "Domestic Manners of Americans" Mrs. Trollope, who visited America in the 'Thirties, pictures the Methodist camp-meeting as a "cell of Bedlam" where whiskey and chewing tobacco inspired the preacher's efforts

To chase the devil around the stump,
And give him a kick at every jump!

Gratitude should fill the heart of every American when he realizes his deliverance from such Anglo-Saxon ideals.

Lockport, N. Y.

J. B. B.

Edna Ferber's Libel on Convent Schools

To the Editor of AMERICA:

From Mount St. Joseph Convent, Chestnut Hill, Philadelphia, under date of September 29, I have received this note:

Dear Sir:

From Dr. J. Walsh we understand that you are the "T. F. M." who, in the issue of AMERICA for September 25, chivalrously espoused the cause of the convents so basely attacked in the "Show Boat." That "Boat" needs a little showing up, and it is very likely our Alumnae will take action, at least by protest to the publishers. I hope other bodies of Alumnae also will show them that the time is past when we can "take insults as compliments." May God bless your courageous pen, and you its noble wielder.

Yours sincerely,

SISTERS OF ST. JOSEPH,
Per Secretary.

Only a few days ago the representatives of 60,000 women who had been educated in Catholic convents held an enthusiastic national convention at Notre Dame, one of the great educational centers of the section so shamefully slandered in Edna Ferber's novel. It would seem as if the suggestion made in the foregoing note affords a chance for this countrywide organization to show some practical results from its activities. Novelists and publishers can be taught fairness and good manners by concerted and direct action along the publicity route.

Brooklyn.

T. F. M.

Would Tabulate Merits of Secular Dailies

To the Editor of AMERICA:

A review, "What Mankind Has Believed," which appeared in the New York *Herald Tribune* of September 12, furnishes but another of the many reasons why we must either have Catholic dailies or secure marked improvement in the attitude of the secular press towards the Church and religion in general.

It possibly does a little good for individuals to protest against such articles, but not much, because there is not enough choice in the attitude of the different papers to warrant changing one's reading habits. If, however, such articles could be followed by a massed discontinuance of the paper, or if a paper that had given more than ordinary attention to religious matters could be rewarded by a marked increase in its circulation, it would probably be easy to secure the improvement so badly needed.

Could this not be obtained by having some organization such as the N.C.W.C., or the Catholic Truth Society, appoint committees in each of the large cities of the country that would examine critically each of the city's dailies, tabulating the merits and demerits of each, and once a month post a sign in the vestibule of each church in the city and suburbs reading: "During the past month the ——— has been found to conform more closely to Catholic ideals than any other of this city's daily papers. You are urged to read it during this month."

Some money would be needed to finance the committee. It could be obtained by having a receptacle under each of the signs, in which offerings could be deposited. Any balance remaining after expenses had been met could be transferred to an endowment fund for a Catholic daily.

This plan should work. It, or some other, should be given immediate trial, as our Catholic young people are gaining more false ideas daily from their newspapers than can be corrected in three times the period available for sermons and instructions, and many of them read nothing but newspapers after graduating from grammar school.

Hudson Heights, N. J.

A. H. McD.

A Catechetical Worker

To the Editor of AMERICA:

In regard to the Note and Comment "Summer Missions for Children," which appeared in the issue of AMERICA for September 11, I wish to call your attention to the fact that the president of the League in Detroit is not Miss Josephine Brown, but no less a person than Miss Josephine Brownson, worthy grand-daughter of Orestes A. Brownson. Her generous work is done most unostentatiously, and for that very reason I would have this correction made in justice to her.

Miss Brownson is a teacher in the Cass Technical High School of this city, and has work enough to occupy the time of an ordinary person, yet charity impels her to find time for other things of which her catechetical work is only one.

Detroit.

D. R.

Street-Preaching

To the Editor of AMERICA:

It is certainly difficult to see how one can find any fault with the plea of A. C. D., in AMERICA for September 25, when he wrote of the need of lay preachers to dispel the ignorance of things Catholic existing in Indiana.

However, in asking for the help of the Boston Catholic Truth Guild he should not expect much more than advice and encouragement. The work of public preaching, like all other forms of the ministry, is under the supervision of the bishops of the various dioceses. Hence it is that the Catholic Evidence Guild of England is formed as independent units in each diocese into which it spreads.

Persons interested in the most important work of the day, which is, according to the saintly Pius X, the catechizing of the ignorant, should secure a copy of the "Training Outlines of the Catholic Evidence Guild," which can be had for two shillings. This little work embodies the most important results of the experiences of the English guilds in that most difficult form of catechizing, street preaching. It will be of interest not only to those who have the holy zeal to mount the soap-box, but it will be of great assistance to those who organize apologetic study clubs, or who conduct convert classes and Sunday schools.

If it should be found by experience that street-preaching is impossible in the United States, the methods of this wonderful organization in England could be adapted to the formation of apostles among the laity, who would endeavor to exercise their zeal in private conversations. If each Catholic would enter into the spirit of this movement the Church in the United States would soon receive a very substantial increase of membership.

St. Louis.

MICHAEL D. LYONS, S.J.